PADMASAMBHAVA OF UDDIYANA - ODISHA



Dr. Bimalendu Mohanty



Mahakarunika Gautama Buddha



Guru Padmasambhava Mahavihar
Chandragiri, District-Gajapati, Odisha, India

PADMASAMBHAVA OF UDDIYANA - ODISHA

Edited by:

Dr. Bimalendu Mohanty

Published by:



Kalinga Institute of Industrial Technology (KIIT)

Bhubaneswar-751024, Odisha

PADMASAMBHAVA OF UDDIYANA – ODISHA

First Edition 2012

Second Revised Edition 2017

ISBN No. – 81-903813-6-9

Published by – KIIT, Bhubaneswar

Distributor – Amadeus Press,
112, Vaishno Villa, Satyanagar, Bhubaneswar-751007
E-mail : anildhir2k5@hotmail.com

Printed at – Print-Tech Offset Pvt. Ltd.,
F-66/1 & 66/2, Chandaka I.E., Bhubaneswar-751024

Price : ₹ 900/- **$ 60**

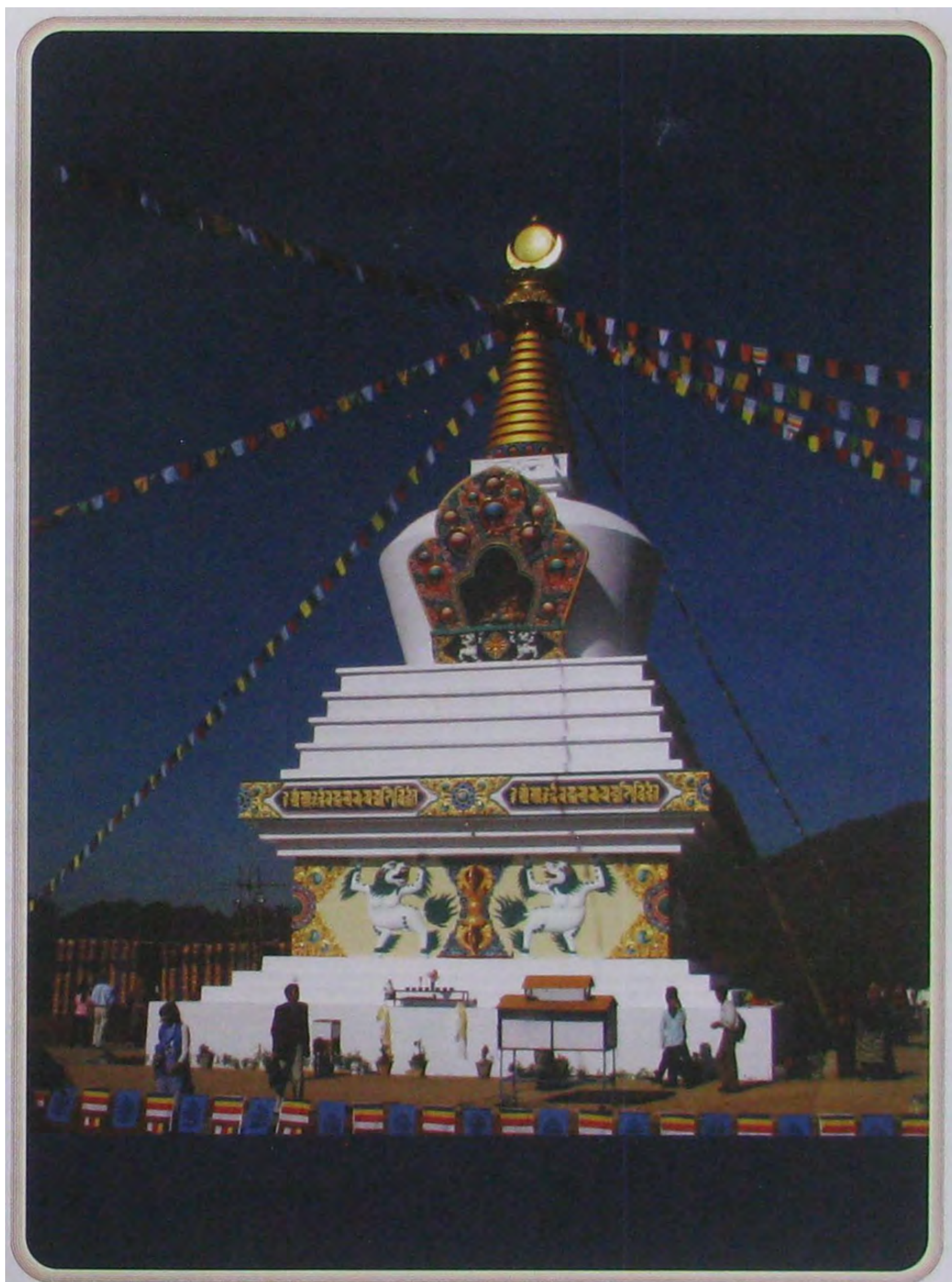
Dedicated to

Dr. Achyutananda Samanta, the founder of KIIT & KISS, a great visionary, who has become a legend in his lifetime for his selfless service to the society and compassion for the downtrodden. His brainchild, the Kalinga Institute of Social Science is growing from strength to strength and is presently nurturing more than twenty five thousand tribal children. Dr. Samanta's love for humanity, social commitments par excellence and avowed zeal for furtherance of education, no doubt, has shaped his sublime personality to a modern Bodhisattva in the making.

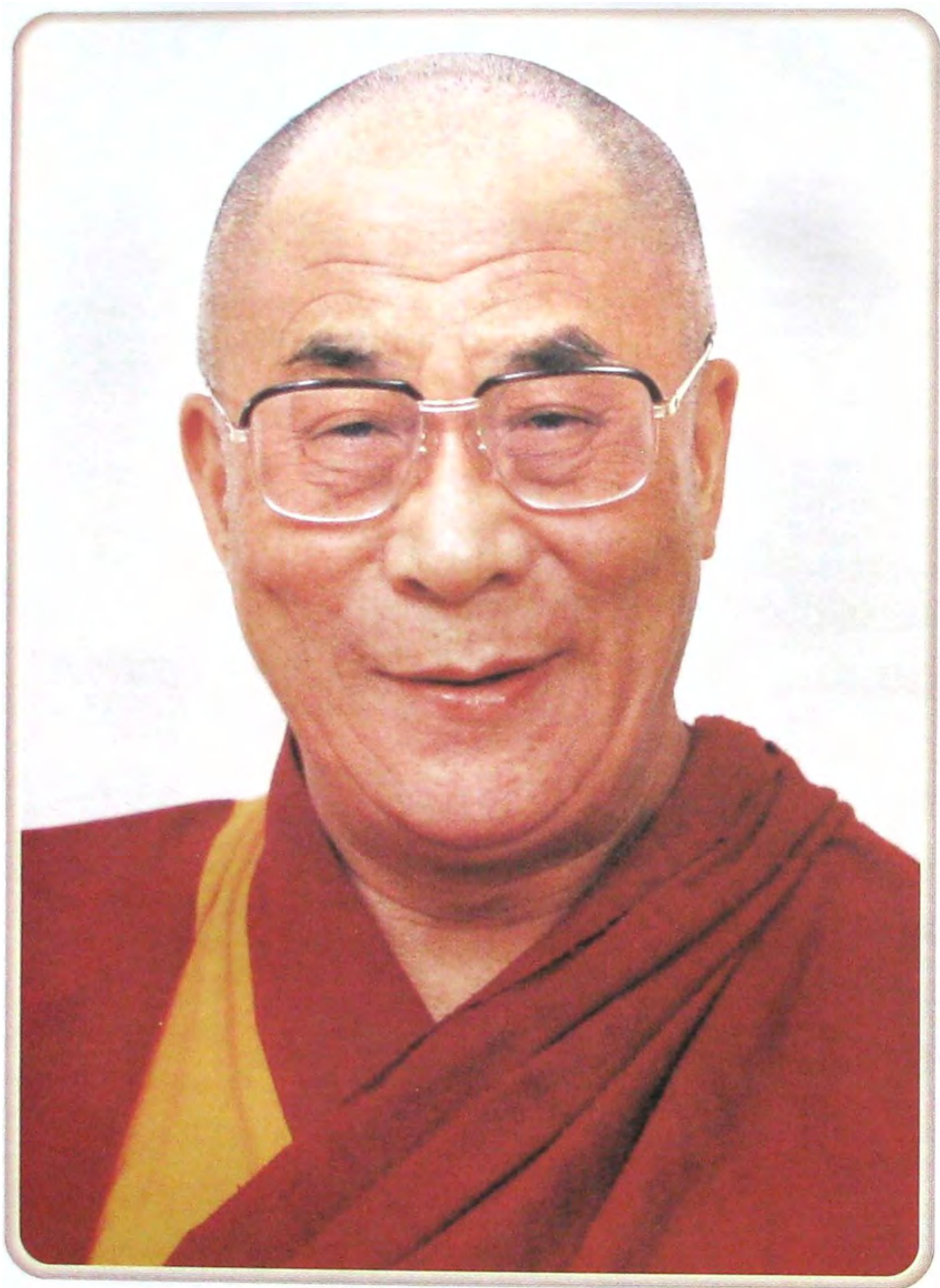




The revised second edition of the book ***'Padmasambhava of Uddiyana-Odisha'*** *is* ***dedicated to*** *the memory of Late Nilimarani Samanta, the most pious lady I have ever come across, who believed in "service to mankind is service to God".*



Stupa at Chandragiri
Inaugurated by His Holiness Dalai Lama on 10th January, 2010



His Holiness Dalai Lama, Tenzin Gyatso
Chief Patron of Maha Bodhi Society of India



H. E. Jigmi Y. Thinley
Former President & Hon'ble Prime Minister of Royal Government of Bhutan

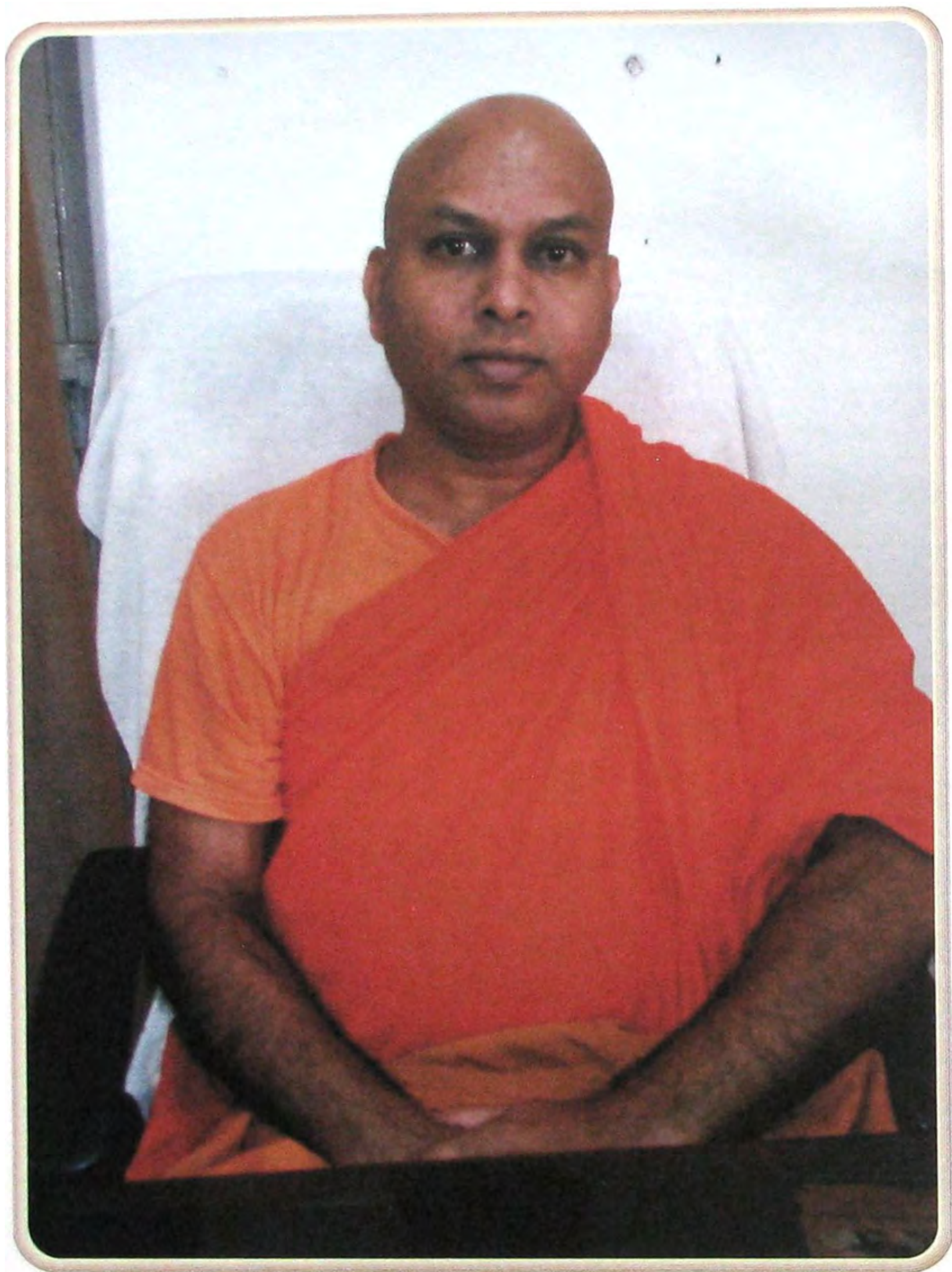


Ven. Dr. Dodamgoda Rewatha Thero

Former General Secretary, Maha Bodhi Society of India and Chief Sanghanayake of India



Hon'ble Dasho Passang Dorji
President, Maha Bodhi Society of India
& Former Speaker of Royal Bhutan Parliament



Ven. P. Seewalee Thero
General Secretary, Maha Bodhi Society of India



RAJ BHAVAN
GUWAHATI



FOREWORD

Buddhism penetrated into Kalinga long before the invasion of Emperor Asoka. The Kalinga War which was more or less responsible for the conversion of Asoka from Chandasoka (Violent Asoka) to Dharmasoka (Asoka, the virtuous) must be considered as one of the phenomenal turning points in the history of Buddhism. The Kalinga war brought about a major change in his life as it drew him directly to the teachings of the Buddha. Thus Buddhism in Kalinga received a new impetus and vigour in Asoka's time. It very soon assumed a position of pre-eminence among the religious creeds. The resurgence of Kalinga Buddhism must, however be regarded as a part of the Buddhist movement in India. In the growth and development of Buddhism, Odisha played an important role. Buddhism is really a composite religion. The earliest phase, Hinayana is more ethical than philosophical, the second and the most widely spread one is Mahayana which is altruistic and highly philosophical, and the third is Vajrayana. Kalachakrayana and Sahajayana, evolved a deep esoteric system of sadhana maintaining at the same time the subtle philosophical position of Mahayana. To each of these three phases of Buddhism, Odisha made valuable contributions.

Odisha is the cradle of many branches of Buddhism. The propagators of Vajrayana, Kalachakrayana and Sahajayana were Acharya Indrabhuti, Pitopada and Laxmikara and all of them were natives of Odisha. Also, eminent Buddhist Acharyas of Odisha have substantially contributed towards propagation, preaching and spread of Buddhism in other countries. Guru Padmasambhava who established the Tibetan system of Buddhism hailed from Odisha.

The cultural intercourse between India and Tibet is described sometimes as the Buddhist conquest of Tibet and sometimes as Tibetan repertory of Buddhism. Most of the Buddhist scriptures and commentaries are however lost and but in India for the famous Tibetan translation even the titles like Prajnaparamita and other tantric literature would have been lost to the modern scholars. Biographies of Indian saints and scholars like Nagarjuna, Dignaga, Santideva, Padmasambhava were recoverd from Tibetan literary treasures. Among them the name of Padmasambhava is the most venerated household one in Tibet, Nepal and Bhutan.

Padmasambhava, also known as Guru Padmasambhava is celebrated both in Buddhist and Hindu traditions as the greatest Tantric Saint. Date of his birth and death cannot be fixed while legends ascribe fabulous longevity to him. His life covered the second half of the 8th century in Tibet and its adjoining territories. Padmasambhava's genius was in adaption of Buddhism to the needs of Tibet along with innovatory Sangha system or Lamaism in Tibet.

The book is particularly valuable for its scholarly exposition of the Tantric system of Buddhism, Identification of important place location, particularly of "Uddiyana, to which Padmasambhava belonged. Being a genuine contribution to the advancement of learning of Buddhism in Tibet and Guru Padmasambhava, this book is an important contribution to Buddhist studies.

The nativity of Guru Padmasambhava, the Bodhisattva incarnate and an adept in Tantric Buddhism has recently been much debated. Chinese, Nepalese and Tibetan sources sometimes refer him to be the native of Odra-Odivisa-Uddiyana-Odisha and he happens to be the adopted son of King Indrabhuti of Sambal Kingdom. In monastic order, he is known as Guru Rinpoche, the founder of Lamaism in Tibet.

The editor of the book Dr. Bimalendu Mohanty who is also one of the contributors, is an eminent educationist of Odisha and now actively engaged in promoting scholarly studies on Buddhism. He has to his credit many published books and papers on Buddhist studies. His sincere effort in bringing out this book is commendable as it is designed to throw a new light on the rather enigmatic personality of Padmasambhava (750-800 A.D) or Guru Rinpoche in whose sacred memory His Eminence, the Dalai Lama recently (12th January, 2010) rechristened the Rigon Thupten Mind rolling monastery at Chandragiri in Odisha as Namkha Drimed Rinpoche's monastery or Padmasambhava Vihar.

(Janaki Ballav Patnaik)
Governor of Assam

EDITOR'S NOTE...

Odisha State was known in the ancient time variously such as Kalinga, Odra, Odivisa, Utkala and Toshali. Although Odisha is economically less progressive compared to other States of India, culturally it is undoubtedly the richest.

Odisha's link with Buddhism compared with other parts of our country is next to none. Starting from a chance meeting of two merchants of Odisha, Tapasu and Bhallika who became the first disciple of the Buddha, Odisha became the cradle for the newly emerging creed. According to 'Anguttara-Nikaya', Buddha handed over tufts of his hair to two merchants of Ukkala (Utkal) Tapasu and Bhallika who deposited the hair-relic in a Chaitya (Kesha Stupa) built by them in their native town Asitanjana. From the Nikaya texts it is also known that the Vassa and Bhanna peoples of Utkal, after hearing the discourse of Buddha delivered at Jetavana, accepted his teaching. From the writings of the Rock Edict-XIII of Asoka it is known that Shramanas (Buddhist monks) were preaching Buddhism in Kalinga much before Emperor Asoka (c.272-236 B.C.) invaded Kalinga. Two Rock Edicts of Emperor Asoka are found at a place known Jaugada in the district of Ganjam and the other at Dhauli in Khurda district of Odisha.

After the great Kalinga War in 261 B.C. Mauryan Emperor Asoka observing the horrors of the War, out of profound remorse, gave up his ambition of military conquest (Digvijaya) in favour of spiritual conquest (Dharmavijaya). After this Great War Asoka embraced Buddhism and with great zeal started propagating Buddhism every nook and cranny of India and also in distant countries like SriLanka, Indonesia, the eastern archipelago and the Far East. It augured well for Odisha that a religious creed being nurtured by it, rose to the stature of world religion having passed through its very portals. Emperor Asoka had constructed a monastery known as 'Bhojakagiri Vihara' where his brother Tissa resided. Xuan-Zang (Hieun-Tsang) the famous Chinese traveller, who visited Odisha around 639 A.D., had seen nearly eleven stupas erected by Emperor Asoka. During the reign of Asoka and subsequently Hinayana sects particularly the Theravadins and the Mahamahisasakas had their sway. Hinayana Buddhism continued to be in prominence till 7th century A.D. Prof. N. Dutta, an eminent scholar of Buddhism, has stressed that Mahayana Buddhism had originated from Kalinga in the 1st century A.D. Taranath, the Tibetan Historian, gives Odivisa (Odisha) the credit of being the earliest centre of Mahayana Buddhism. King Subhakaradeva-I of Odra presented an autographed Buddhist manuscript to the Chinese emperor Te-tsong. The manuscript and a letter were entrusted to the learned monk Prajna, for a translation, who after wandering for eighteen years in various places including Nalanda settled in a monastery of Wu-ch'a (Odra) before going to China, which indicates the importance of Odishan monastic establishments.

Canonical Buddhism has had three distinct phases known as the ethical Hinayana, the philosophical Mahayana and the esoteric Tantrayana. Tantrayana had three offshoots - Vajrayana, Sahajayana and Kalachakrayana, which were propounded by Odishan siddhas Indrabhuti, Laksmikara, his sister, and Manjusree respectively. All these three esoteric Buddhist Yanas or vehicles were ardently practiced by Buddhist adepts in Odisha. Esoteric Buddhism travelled to China from Odisha. Buddhism was a living religion among the people of Odisha till 15th century A.D. Odisha is an unfathomable treasure trove of Buddhist art and architecture. It is dotted with nearly four thousand monuments and architectural sites.

As a student of History I am aware that Indrabhuti, the king of Uddiyana, who was the disciple of Kambalapada (683 A.D.) and Anangavajra (705 A.D.), had to undergo various troubles and sufferings in his early life. His only son died a premature death. His territory was devastated by drought and famine. He and his subjects prayed to Lord Buddha for his grace. As a result miraculously Sakyamuni appeared as a boy resembling the Buddha at the centre of a lotus blossom on Lake Dhanakosa. In the 'Encyclopedia of Religion' it has been clearly mentioned that in Tibetan traditions Padmasambhava is

known as a native of Uddiyana and he is verily the discovered son of king Indravodhi (Indrabhuti). A large literature developed around Padmasambhava, but the Padma than yig (Padma Scrolls) and the Bka' than sde lna (Fivefold set of Scrolls)–both compiled in the fourteenth century–are considered the Principal works relating events of his life and times. However, historical reflection is necessary as it enjoins practical relevance. The Mahayanic cum esoteric practices which received a new impetus in Oddiyana-Odisha are to be considered from altogether a new perspective as a 'middle way between uncritical acceptance and hypercritical rejection'. We need certainly to work on all the mythologies, stray references, legendary accounts, travelogues of itinerant Buddhist monks of the period, bequeathed legacies, coded literature, cryptograms, secret liturgical practices etc which veer around historical Padmasambhava, deified as the Second Buddha in the hegemonial order of Tibetan lamas. Historical research is an ongoing process and I tender my thankful gratitude to our fellow scholars who are taking it up seriously.

On 12th January, 2010 His Holiness Dalailama inaugurated a Mahavihara at Chandragiri in the Gajapati District of Odisha naming it after Guru Padmasambhava. A statue of Padmasambhava has also been installed at the Mahavihara. This event was widely covered by both print and electronic media. On 14th January, 2010 Odisha Govt. had organized a civic reception for His Holiness Dalailama at Hotel Swosti Plaza, Bhubaneswar. I had the privilege of felicitating His Holiness. While congratulating him for establishing the largest Mahavihara at Chandragiri and naming it after Guru Padmasambhava of Odisha, His Holiness smilingly advised me to carry on further research on Guru Padmasambhava. Since then I have been working on this subject.

The idea of writing a book on the birth place of Guru Padmasambava (Guru Rinpoche) was mooted in my mind when Dr. Sourendra Kumar Mohapatra, a Governing Body Member of Maha Bodhi Society of India, met His Excellency Jigmi Yeozer Thinley, the Hon'ble Prime Minister of Bhutan, on 11th June 2010 while he was on an official mission in Bhutan along with Ven. Dr. D. Rewatha Thero, General Secretary of Maha Bodhi Society of India and Ven. Dr. Piyananda Thero, Chief Sanghanayake of America and Canada. In course of discussion Dr. Mohapatra informed the Hon'ble Prime Minister that Odisha in ancient time was known as UDDIYANA and was the birth place of Guru Rinpoche, Hon'ble Prime Minister said that there is widespread belief that Guru was born in Swat Valley of Pakistan which is located on the north west of Buddhagaya. He also inquired from Dr. Mohapatra whether there is any historical evidence to support this claim and when Dr. Mohapatra said in the affirmative, the Hon'ble Prime Minister requested his Home & Culture Minister, Mr. Minzur Dorji to keep in touch with Dr. Mohapatra to get the historical informations available on the subject and said this fact may bring about a special relationship among the people of Bhutan and Odisha. The same evening Dr. Mohapatra telephoned me from Bhutan and inquired whether all the information and evidence available on Guru Rinpoche can be gathered and compiled to inform the World about the real birth place of Guru Padmasambhava. I instantly agreed to be a part of this noble Endeavour. Subsequently Mr. Dasho Passang Dorji, former Speaker of Royal National Assembly of Bhutan visited Odisha and after going through few of my published articles in National Newspapers on the subject of real birth place of Guru Padmasambhava encouraged me to write a book on the subject.

When every one knows about the birth place of Buddha as Lumbini garden of Kapilavastu and he was the son of king Sudhodana, it is sad that many don't know that the Second Buddha, Guru Padmasambhava was born in Sambal (presently Sambalpur) in Uddiyana presently Odisha. This fact has been sidelined. An attempt has been made in this book to establish the truth that the real birth place of Guru Padmasambhava is Uddiyana i.e. Odisha.

B. Mohanty.

(Bimalendu Mohanty)

Preface to Second Revised Edition

This is a revised and enlarged edition of 'Padmasambhava of Uddiyana – Odisha' which first appeared in the year 2012. This book contains 12 articles. Each one is unique and arouses thought for continuing further study on Guru Padmasambhava. There is a strong archaeological flavor especially in the article written by Dr. Umakanta Mishra. After publication of this book and going through the contents Historians, Buddhist people from India, Nepal and Bhutan have started visiting important Buddhist sites of Odisha i.e., Ratnagiri, Lalitgiri, Udayagiri and Langudi hills. Number of them have asked me about 'Chausathi Yogini' temples located at Hirapur near Bhubaneswar and another at Ranipur Jharial of Bolangir district of Odisha and whether Tantric practices are still continuing in those two places or not? I have replied them in affirmative saying that the Tantric practices are still prevalent in some parts of Odisha.

In the revised edition of this book two chapters have been added; one 'Tibetan Settlements in India' written by Dr. Sourendra Mahapatra and another 'Guru Padmasambhava and his Mystical Buddhism in the Himalayan Lands of Nepal, Sikkim and Bhutan' written by Prabir Kumar Pattanaik.

I have received encouragement from my well wishers all through to revise the book. I wish to record my acknowledgement particularly to Dr. Achyuta Samanta, Founder, KIIT and KISS; Sri D.P. Bagchi, IAS (Retd.), former Chief Secretary of Odisha; Sri Dwiti C. Vikramaditya, MR, Kalinga Institute of Social Sciences; Sri Amiya Bhushan Tripathy, IPS (Retd.), former D.G. of Police, Odisha and Convenor, Indian National Trust for Art and Culture Heritage, State Chapter, Odisha; Sri D.K. Mishra, IAS (Retd.), formerly State Election Commissioner of Odisha and Sri Ananta Mohapatra, Eminent Film and Theatre Director of our country.

The birth of Guru Padmasambhava is shrouded with mystery, but it gives me great satisfaction that there cannot be an iota of doubt that his birthplace was Sambhala, presently Padmapur of Sambalpur district and presently in Bargarh district of Odisha and he was adopted son of king Indrabhuti of Sambhala of Uddiyana.

B. Mohanty.

(Bimalendu Mohanty)

ACKNOWLEDGMENT

At the outset I would like to express my deep sense of gratitude to Ven. Dr. D. Rewatha Thero, General Secretary of Maha Bodhi Society of India and Chief Sanghanayake of India, who encouraged me to edit the book 'Padmasambhava of Uddiyana–Odisha'. I place on record my sincere thanks to Dr. Umakanta Mishra and Sri Prabir Kumar Pattanaik for their constant support and suggestions at all stages in preparing the text and bringing the book to its present form. Many scholars attended workshops organized at Kalinga Buddha Vihara during 2010-11 to deliberate upon the real birth place of Guru Padmasambhava and his contribution to the spread of Buddhism. It would be impossible to list all of them but I can not escape mentioning the names of Prof. (Dr.) Atul Chandra Pradhan, Prof. (Dr.) Bibhuti Mishra, Prof. (Dr.) Harihar Kanungo, Dr. Mahesh Prasad Dash, Dr. Surendra Kumar Maharana, Sri Arjun Panda and Sri Asit Kumar Mohanty. Dr. Sourendra Kumar Mohapatra, Secretary, Kalinga Buddha Vihara has been always helpful to me. I convey my thanks to all of them. My thanks are due to Prof. Raj Kishor Mishra for his meticulous care in reading the proofs and making necessary corrections. I am grateful to the distinguished scholars who have contributed articles for the publication.

I am deeply indebted to Dr. Achyutananda Samanta, Founder, KIIT & KISS for consenting to publish this book.

Sri Gangadhar Kar and Sri Ganeswar Nayak of Harekrushna Mahatab State Library have been of immense help in providing references of various books.

I thank Sri Anil Dhir for giving me rare photographs which have been incorporated in my book.

I wish to thank Sri Saroj Kumar Mishra who has helped me in typing of the manuscripts.

I will fail in my duty if I don't thank Prof. (Dr.) Bedabati Mohanty, my wife, who has assisted me in all possible manners for editing the book.

B. Mohanty

(Dr. Bimalendu Mohanty)

CONTENTS

Padmasambhava's Birth Place: Issues and Perspectives

** Dr. Bimalendu Mohanty*

According to the Tibetan, Bhutanese and Nepalese traditions, Guru Padmasambhava or Guru Pema or Guru Rinpoche, also known as the second Buddha in the Nyingmapa tradition, had introduced Tantric Buddhism in these regions in 8th century AD. He, according to his biography[1], known as *Sanglima* in the hidden (terma) literature of Tibet, belonged to Uddiyana or Oddiyāna. His earliest biography was written by his second wife *Dakini Yeshe Tsogyal.* Titled as *"The lotus born: the life story of Padmasambhava,* his second wife, concealed the life history in the Samye temple near the image of Hayagriva with the title *Padma bka'i thang.* It was revealed by Nyang Ral Nyima Oser in 1124-92. Dakini was also the wife of Tibetan king, Trisong Detson (740-798), who invited Padmasambhava to Tibet for subduing evil spirits. Guru Rinpoche is considered to be the second Buddha in Nyingmapa tradition (to which the present Dalai Lama belongs to) and considered to be instrumental in preaching the *Mahasukha* (great bliss) of the *anuttora yoga tantra* (*Drogchen*).

The Guru has been described in the above biography as the son of king Indrabhuti of Oddiyana. King Indabhuti is considered to be one of the 84 siddhas of the Vajrayana Buddhism who is credited with important Buddhist works, such as *Sahajasiddhi*, *Jnanasiddhi.* According to an early 9th century commentary on the *700-Verse Perfection of Insight* scripture by Jnanamitra, he is credited with introducing 18 classes of esoteric tantras of the eighth century—the *Sarvabuddhasamayoga*, the *Guhyasamaja*, etc (Davidson, 2002). According to the biography of Padmasambhava, he miraculously appeared in the blossom of lotus in the lake Dhanakosha in Southwest Oddiyana, when he was eight year old and king Indrabhuti adopted him as his son, when the former went out in search of wish-fulfilling jewels.[2]

---

[1] Biography of Padmasambhava (*Pema Jungney*), known as *Sanglima* in Tibet, is regarded as part of the terma (secret) or kathanag (biographical) literature of Tibet. His biography was first written by his second and more famous Tibetan Dakini ***Tsogyal*** in 8th century A.D. Dakini concealed the life history in the Samye temple (which Padamasambhava had supposedly established in Tibet) near the image of Hayagriva with the title Padma bka'i thang. It was revealed by Nyang Ral Nyima Oser in 1124-92. Tsele Natsok Rangdrol (1608 A.D.) who is considered to be an earlier incarnation of JamGON Kongtrul the first. Jamgon Kongtrul, the First (1813-99) is the first to make Sanglima as the first collection of terma (hidden sacred text) treasure.

[2] The biography of Padmasambhava states thus: when asked about his identification"My father is self-arisen Samantabhadra, My mother is the sphere of reality, Samantabhadri; my caste is the

Identification of Guru Padmasambhava's birth place Oddiyana has been subject of intense scholarly debate long ago. While Harprasad Shastri, Nik Douglas (1971), NK Sahu (1958) argue on the basis of the *Hevajra Tantra*, *Kalika Purana*, *Jnanasiddhi* of Padmasambhava and *Sadhanamala* that Oddiyana of the Tibetan sources is the same as Odivisa of Lama Taranath, and therefore, Oddiyana is none other than Odisha. Oddiyana and Odivisa are the same and therefore, Indrabhuti was the ruler of Odisha. On the contrary, Scholars like G. Tucci, D C Sircar, PC Bagchi, and many others, on the basis of descriptions of various Tibetan sources and Yuan Chwang's account, locate Oddiyana in Swat valley of Pakistan.

Before dealing with the arguments of both the schools, let me briefly account for my interest in Padmasambhava. My interest in Guru Rinpoche is both epistemic and personal. However, I must admit that the interest in Rincpoche started from the latter. His Holiness Dalai Lama, on his visit to Odisha to inaugurate the Padmasambhava monastery at Chandragiri in Southern Odisha, whispered to me that Guru Rinpoche belonged to Oddiyana, which is most likely in Odisha, and prodded me to direct scholarly attention to this aspect. It is this initial spark which prompted me to work on this area.

Oddiyana: An important cult centre in medieval times

Review of scholarly work on Padmasambhava and Oddiyana has revealed scholarly attention on the subject and before they are discussed by me, it is important to contextualise the importance of Oddiyana as an important cult centre cutting across both the brahmanical religion and Buddhism in early medieval period. It is important to note that many shrines in India transcend beyond the modern construction of religious boundaries. Oddiyana has been referred to as an important cult centre both in the Buddhist as well as brahmanical tantras such as the *Kularnava tantra* and *Kalika Purana*. The Buddhist sources such as *Hevajra tantra* considers it to be one of the four pithas, the other three being Jalandhara (modern Jalandhar in Punjab), Purnagiri (in Maharashtra), Kamakhya (modern Assam) (Snellgrove 1959). Similarly, the *Sadhanamala* also referes to four important pithas, namely Odiyna, Kamakhya, Purnasila and Srihatta (*Sadhanamala* II: xviii). Thus it omitted Jalandhar and included Srihatta, identified with modern Sylhet in present day Assam. The brahmanical works such as Jnanarnava Tantra, Kalika Purana, Kubjika Tantra and Pithanirnaya have also included Oddiyana as an important centre of Sakti cult (Sircar 1971). The *Kalika Purana* in chapter 64 refers it the first of the four pitha, In chapter 18, it is referred

union of primordial wisdom and Dharmadhatu and My name is the glorious Padmasambhava (Schmidt 1993).

to as the second pithas out of seven (instead of four as in Chapter 64) (*Kalikapurana*). Similarly, the Jnanarnava tantra, Rudrayamala also mention Oddiyana as an important Sakti centre (*Jnanarnava tantra*).

The Buddhist sources from 8th century AD onwards associate Oddiyana with Indrabhuti as well. Jñanamitra's late eighth or early ninth century commentary on the *700-Verse Perfection of Insight* (*Prajnaparamita Sutra*) scripture refers to miraculaous appearance of eighteen classes of esoteric tantras of the eighth century—the *Sarvabuddhasamayoga*, the *Guhyasamaja*, etc to Indrabhuti, who has been described as the King of Zahor. The good king, though, is befuddled: he could not penetrate the understanding of the new scriptures. However, because of his supernormal insight obtained through countless lives of virtuous activity, he understood that Kukuraja, who lived with a thousand dogs in Målava (modern Ujjain) could hold key to understand the meaning of such *Annutora tantras*. (Davidson 2002).

Oddiyana is twice mentioned in the late eighth or early ninth century autobiographical narratives on seeking the esoteric scriptures whether the *Sarvatathagatatattvasamgraha* or the *Guhyasamaja*- Sakyamitra and Buddhajnanapada. Buddhajnanapada refers to Oddiyana as *gunodaya*, the good qualities. Jnanapada refers to the famous Buddhist commentator and indicates that Oddiyana is granted this designation because it is the source of so many benefits. Buddhajnanapada reports that his early studies were with Haribhadra in Magadha and with Vilasavajra in Oddiyana. Indeed, the importance of Vilasavajra for the hermeneutics of the early esoteric system cannot be doubted. It is probably Vilasavajra, residing in his monastery of **Ratnadvipa-vihara**, who provided the fundamental interpretation to the forty opening syllables of the *Guhyasamajatantra*, an interpretation that became embedded in virtually all commentaries following him. Thus, according to the surviving archive, each of the syllables of the opening of the text *evam mayā srutam*, etc., a specific hermeneutic and myth represents an experience in the esoteric system (Davidson 2002 b: 162).

Indrabhuti is also associated with the writing of the Sahajasiddhi and Jnanasiddhi (a Yogini tantra text of Sahajayana). Sahajayna began in Oddiyana with a princess, Sri Mahalila devi who based the system on her experience precipitated by an encounter with an unnamed black-headed Rsi at the forest monastery of Ratnalamkara. (Sahajasiddhi-paddhati, bsTan-aperi; folio no 4a3a 25a1). In the opening verse of Jnanasiddhi, Jagannatha and Katyayani were invoked as god and goddess of Oddiyana (Bhattacharyya 1929).

Thus, in the *Annuttora yogatantra* such as *Guhyasamajatantra* including in the *yogini tantras*, such as Hevajra tantra, Oddiyana is given a prominent position. When physical pilgrimage sites are replaced by symbolic internal *Mandalas*, Oddiyana is given the *cakra* position in the internal *Mandala*. Guddipada in the *Caryagitikosa* identified Oddiyana as the wheel of great bliss (Per Kvarne, 1977: 48).

The above discsussion thus attest to the importance of Oddiyana as an important cult centre in Buddhism and brahmanical religions between 8th-11th century. Let me briefly deal with various opinions on its identification.

1. Oddiyana is in Swat valley ?

This argument originated when Waddel wrote Lamaism or Budhism in Tibet. However, it was G. Tucci [3]and DC. Sircar (1948/1971) who argued that Oddiyana is definitely the Swat valley. This arguement was based on the perception of Tibetan monks about the location of Oddiyana. The Tibetan monks believed that Oddiyana is in the midst of Mountains and is located northwest of India. Many Tibetan monks in 12 and 13th century embarked on a spiritual journey in search of Swat and went to one or the other regions of the Himalayas or to the Swat valley. That Oddiyana is Swat valley is based on identification of Yuan Chawangs's description of the region on the river Subhavastu (Swat). Beal translates *U-chang-Na* as Udyāna, on river Subhavastu. However, Yuan Chwang refers to the declining conditions of Buddhism at the time of his visit to *U-chang-Na*. He writes: On both the side of the river Su-po-fa-su-tu (Subhavastu/present day river Swat), there are some 1400 old Sangharamas. They are now generally waste and desolate; formerly there are some 18000 priests in them, but gradually they have become less, till now there are very few (Beal 1966: 120). Moreover, the Tibetan sources refer to Urgyan, Orgyan, Orgyen and Orgyan, which when translated to Sanskrit is Oddiyana and not Udyāna as *U-chang-Na* has been translated to.

However, the scholars have not relied alone on Yuan Chwang's account to base their arguement that Oddiyana is in Swat valley. Tucci and other scholars have taken into many Tibetan texts which refer to location of Oddiyana in north western part of India rather than in eastern part of India. In fact, the biography of Padmasambhava[4] refers to location of Oddiyana to the west of India. While the

---

[3] Tucci was interested in Swat since before 1940. In the book*Travels of Tibetan Pilgrims in the Swat Valley*, about two trip reports of Tibetan Buddhist pilgrims recovered in the Hemis monastery in Ladakh, he argued that one could identify the Uddiyana the Swat valley, building on them.

[4] Padmasambhava's biography describes Odiyana to the west of India.

Tibetan sources which Tucci and others have used to locate Oddiyana have been dealt with in this volume, it is important to mention in passé that the identification of the land of Oddiyana by the Tibetans has not gone beyond their mountainous cold terrain of Hindukush and Himalayas.

2. Oddiyana in Odisha

Schoalrs such as Harprasad Shastri, Nik Douglas (1971) and NK Sahu (1958) argue that Oddiyana is none other than Odissa. They refer to Buddhist texts such as the *Pitha nirnaya*, *Hevajatantra*, *Sādhanamālā* and *Jnanasiddhi* of Indrabhuti for identifying Oddiyana with Odisha. In the *Sadhanamala*, Uddiyana is mentioned as Odrayana (*Sadhanamala* II, Introduction xxxviii). Similarly, Kālikā Purana represents the first pitha as Odrapitha, where Jagannatha and Katyayani are worshipped (Van Kooji Kalika Purana: 410.). NK Sahu quotes *Prāchi Māhātmya* and inscription of Bhaumakara queen Tribhuvana Māhādevi, comparing herself to goddess Katyani (Sahu: 1958: 155). Kubjikā Tantra (which lists 42 pithas) mentions Viraja as the goddess of Odiyana (Folio viii, MS no 3174, Asiatic Society of Bengal). Similarly, *Brhan-nila Tantra* also declares that Bhairavi is the goddess of Uddiyana. The *Chaturasiti Siddha Pravritii* mentions Indrabhuti as the king of Odivisa (Sahu 1958: 144). According to Sahu, Sircar's argument is mainly based on the Tibetan sources, such as lama Taranath's account or Blue Annals which refer to Odisha as Odivisa and not Oddiyana and therefore, Oddiyana cannot be in Odisha. Using sources such as Jnanasidhhi and *Hevajara tantra* which refer to gods and goddessess of Oddiyana, such as Jagannatha and Katyayani, Sahu argues that Oddiyana and Odivisa are two Tibetan names to refer to the same geographical locale, i.e. Odisha.



Oddiyana has also been identified recently by noted Buddhist scholar Lokesh Chandra (1980) with a place near Kanchi in Tamil Nadu.

Moving beyond texts to incorporate archaeology of Buddhism

Textbased search for ancient places, which began with Alexander Cunningham, is fraught with many problems. Descriptions of the place names and their locations and distance were largely not on the basis of personal experiences but on heresay. This has resulted in wrong identification and this problem of identification got mired with the national construction of identity. One prime example is the identificaition of Kapilavastu and Lumbini. This issue of text based place name identification has been dealt in the introduction of one of the contributions in this volume (Mishra in this volume). It is important to juxtapose the archaeological evidence with literary evidence to reach the identification of place names. One great shortcomings of "Oddiyana in Swat" discourse is that there are hardly any archaeological evidence which corroborate the view that Oddiyana is in Swat. Oddiyana is identified in the Buddhist literature as intimately identified with Vajrayana Buddhism. This form of Buddhism was taken to Tibet by Guru Padmasambhava. It is very important, therefore, to sift through the biography of Padmasambhava and describe what he learnt from various gurus in India and archaeological correlates of Buddhism that he took and introduced in Tibet.

Buddhist tantric literature is very rare in India. Most of the Vajrayana literature has come from Tibet and Nepal. However Tibetan translations of these literatures clearly reveal the Indian origin. If we study these Buddhist literatures and juxtapose them with archaeological correlates of these texts, one can conclude that the identification of Oddiyana with Odra i.e. Odisha by texts such as *Sadhanamala, Kalika Purana* require serious attention of scholars of Buddhism. On the other hand both the literary, philological as well as archaeological sources point out Odisha to be the most likely region from which Padmasambhava took Buddhism to Tibet in 8^{th} century AD.

Arcaheological explorations and excavations of the Buddhist sites of Odisha have generated great deal of researches in recent years. Donaldson's masterly study of the Buddhist iconography has brought to focus the diversity of the Buddhsit pantheon in Vajrayna period in Odisha (Donaldson 2001). About 150 sites prospered and expanded in this period. Excavations of big Buddhsit establishments such as Ratnagiri, Lalitagiri, Langudi have brought to fore stupas, sculptures, Viharas and numerous Buddhist sculptures and sacred objects (Mishra 2009). These sites reveal nature of the sacred sites and activities. The iconographic alignments as in the stupa of the Udayagiri or in numerous sculptures where one *dhyani* Buddha is flanked by either eight Buddhas, clearly indicate that *Mandala* form of Buddhism, which was so popular in Buddhism,

found its earliest and most varied representations in Odisha. *Mandala* is a series of concentric circles with a centre (Gellner 1996). In Vajrayana schema, *Mandala* represents the cosmos and its expansioin from a centre in all directions. The *Nispannayogavali*, *Vajravali* and other Vajrayana texts refer to various *Mandala*s in which one Buddhist god or Buddha is placed at the centre of eight petalled lotus and in a series of concentric circles, different Buddhas and Boddhisattvaas are placed (Snodgrass 1988). Buddhism of Odisha innovated new deities, introduced rituals for their worship, wrote litanies in their names to make the religion more laity-oriented (Mishra 2009).



The *Mandala* form of worship which Padmasabhava learnt from Lady Kumango in Bihar finds earliest representation in the Buddhist stupa and sculptural *Mandala*s of Ratnagiri, Udayagiri, Lalitagiri respectively (Donalson 2001). In the Udayagiri stupa near the monastery I, one finds the earliest representation of Garbhadhatu/vajradhatu *Mandala*. Similarly, in the Manjusri *Mandala* of Ratnagiri, Dharmasankhasamadhi Manjusri is surrounded by eight Boddhisattvas. The Jatamukuta/ Amoghapasa Lokesvara image of Udayagiri, which now stands at the entrance to Udayagiri, contains a long inscription listing several names, including that of Padmasambhava (Donaldson 2001). This inscription can be dated paleographically to 8^{th}-9^{th} century. The Khadipada (Jajpur district) Avalokitesvara image inscription refers to maha *Mandala* cari Rahulacari (Rahulacari) who was adept in *Mandala*s (Ghosh 1942: 247-48).

The reference to Rahulacari, brought to focus the role of Rahulabhadra, identified with one of the 84 siddhacaryas of the Caryapadas. In the *BaudhaGana o Doha*, Haraprasad Shastri brought to light these caryapadas which were written in *sandhya bhasa*. These early literary and philosophical works of tantric Buddhism have referred to Siddhacarya tradition of Vajrayana Buddhism. 50 songs of Caryapadas were composed by Siddhacaryas like Saraha, Savara, Luipa, Kanhupa. Taranath, Tanjur catalogue, and Pag Sam Jon Zang all refer to Sarah, who is identified with Rahulabhadra. Is he the same Rahulabhadra as the mahamadalika Rahulacari of the Khadipada inscription? Karunakar Kar in his *Ascarya caryacaya* makes a convincing linguistic and

philological comparison between caryapadas and Oriya language. (Kar 1989 reprint) and argues that the Caryapadas were composed in proto-Oriya.

The present volume tries to bring in various dimensions of this debate on the identification of Odiyna. The beginning was made at a small seminar in the Mahabodhi Society of Odisha in Bhubaneswar in July 2010. It brought together various scholars of Odisha, who work on Buddhism. Umakant Mishra, a scholar on Buddhism in Odisha, delineates the historiographical trajectory of identifying Oddiyana with Swat valley from the days of Tucci. He argues that when no archaeological evidence of Buddhism was found in the Swat valley, the search has widened to identify Oddiyana with Greater Himalayan region, including an obscure lake, Rewalsar in the Mandi district of Himachal Pradesh by the Tibetans. He then brought into discussion the need for bringing in archaeological evidence in this debate. Analysing various evidence from the Buddhist sites of Odisha, he has argued that the earliest traces of the brand of Buddhism which Padmasambhava took to Tibet are found in sites like Ratnagiri, Udayagiri and Lalitagiri, etc. Further he also brings into discussion various sources which locate Oddiyana with Swat, or with Odisha or with Kanchi as argued by Lokesh Chandra. The vertical spread of Buddhism in Odisha, the essence of Tibetan Buddhism such as *Mandala* worship, dhyani Buddhas, bodhisattvas, gods and goddesses as well as deification of worship objects like *dhupta, ghanta, puspa* as in the Vajratara image in Ajodhya in Balasore, all indicate that Odisha was one of the earliest cradles of Buddhism. And these archaeological remains, if juxtaposed with texts such as Indrabhuti's *Jnanasiddhi (*father of Padmasambhava and author of 18 categories of tantras), *Kalika Purana*, *Sadhanamala* and similarities between *caryapadas* of 84 Buddhist Siddhas, such as Sarah and Odia Language, it is most likely that Oddiyana is none other than Odisha. Further, Mishra also takes into account the references to Odisha in the Tibetan sources such in Lama Taranth's account, Blue Annals and other Tibetan texts as early centres of Mahayana, Vajrayana and Kalacakrayana.

Professor Dukhishyam Pattnaik has focussed on the biography of Padmasambhava and other Tibetan references to Oddiyana and Sambala to argue that these were famous Buddhist centres in Odisha. Issue of place name identification is largely based on literary evidence and it is important to juxtapose the archaeological evidence with literary evidence to arrive the identification of place names. One great shortcomings of "Odiyana in Swat" discourse is that there are hardly any archaeological evidences which corroborate the view that Odiyana is in Swat. Odiyana is identified in the Buddhist literature as intimately identified with Vajrayana Buddhism. This form of Buddhism was taken to Tibet by Guru Padmasambhava. It is very important, therefore, to sift through the biography of

Padmasambhava and describe what he learnt from various gurus in India and archaeological correlates of Buddhism that he took and introduced in Tibet.

Buddhist tantric literature is very rare in India. Most of the Vajrayana literature has come from Tibet and Nepal. However Tibetan translations of these literatures clearly reveal the Indian origin. If we study these Buddhist literatures and juxtapose them with archaeological correlates of these texts, one can conclude that the identification of Odiyana with Odra i.e. Odisha by texts such as *Sadhanamala, Kalika Purana* require serious attention of scholars of Buddhism.

It is worth mentioning in few lines these early archaeological evidences of Vajrayana Buddhism here in Odisha between 7th to 12th centuries AD. Unlike Tibet or Bhutan where Buddhism became very important only after 8th century AD, Buddhism made a very early beginning here in Odisha. Early Buddhist literature relates the story of Tapassu and Bhallika, two merchants of Ukkala (Utkala), who were the first disciples of Sakyamuni Gautama (*Anguttara Nikaya* I: 26 *Mahavastu* III: 303). However the first archaeological evidence of the presence of Buddhism in Odisha is the elephant of Dhauli belonging to the Asokan period. Asoka was credited with the construction of 84000 *stupas* in different parts of India, and Xuanzang says that one of them was in the capital of Wu tu (Watters 1905:193). Dhauli, which contains the elephant and the *Major Rock Edict* of Asoka, seems to contain an ancient *stupa* near the edict, which existed as late as 19th century. In the last century, several scholars noticed the remains of a *stupa* (Mitra 1881: 69; *ASIAR* XIII: 96). However, the remains of a *stupa* relic as well *yaksha* figure dated to 1st century AD indicate the existence of another Buddhist *stupa* in Bhubaneswar (Sahu 1958: 32). Around 2nd-1st century BC, four from other Buddhist sites in the Mahanadi delta came up, notably Lalitgiri, Langudi, Udayagiri and Kaima. While Lalitgiri *mahacaitya* was built in 2nd century BC (as known from the Mauryan-brahmi inscription near the damaged stone pavements of the *stupa* area, the relic casket found from the *stupa* area of Lalitgiri and the apsidal *caityagriha*, *Kusana-brahmi* inscription found on a stone fixed on the pavements of apsidal *caityagriha*). Langudi, a recently excavated site, yields brahmi inscriptions referring to *Puspa sabhar giriya* (Pradhan, personal communication).[5] The *yaksha* figure and Sunga terracotta also establish the antiquity of the site. On the other hand, Kaima preserves an elephant on its southern side, which has remarkable resemblance with the Dhauli elephant.

[5] The Lalitgiri Excavation Report is yet to be published by the ASI. Excavation finds have been reported in the various issues of *Indian Archaeology-a review* (*IAR* 1987-88: 88; *IAR* 1991-92: 84-86).

Unlike the Dhauli elephant, it is a rounded one with its tusk broken. But the treatment of the trunk exhibits close similarity with Dhauli.

However, Buddhism began to expand in Odisha from 5th century onwards and archaeological evidence points out the vertical and horizontal expansion in Odisha. It is this archaeological evidence that Mishra has dealt in his article to argue that Odiyana discourse needs to be looked afresh. In the light of the evidence, it might be said that Odra being synonymous with Odiyana emerges as a strong possibility. It is worthwhile to synoptically present these archaeological evidence.

Archaeological correlates of Padmasambhava's Buddhism in Odisha

If one reviews the biography of Guru Padmasambhava, which is dealt in this volume by Prof Patnaik, it becomes clear that the forms of Padmasambhava's Buddhism can be conceptualised in the following: *Mandala*, invocation of deities and therefore their worship, various rituals associated with the worship of deities, mystic syllables known as dharanis. Reviewing the biography of Padmasambhava, Prof. Pattnaik refers to how Padmasambhava learnt the *Mandala*s from the female guru Kungamo. The latter also revealed him the *Mandalas* of 42 peaceful and 58 wrathful deities. The most elaborate archaeological evidence of stupa and sculptural *Mandala*s can be found from Odisha. The Udayagiri's mahastupa is the first representation of *mahakarunagarbhodbhava Mandala* in India, in which four dhyani Buddhas represented in four directions- in case of Udayagiri, Vairocana, instead being in the centre, is placed in the north; Akshobhya in the east; Ranasambhava in the south and Amitabha in the west. Each of the Buddha is flanked by two Bodhisattvaa; Akshobhya is flanked by Maitreya Bodhisattva on the right and Sarvanivaranaviskambhin Bodhisattva on the left; Amitabha is flanked by Lokesvara and Vajrapani; Tathagata Vairocana is flanked by Manjusri and Ksitigarbha and Tathagata Ratnasambhava is flanked by Samantabhadra and Akasagarbha.

Prof Khageswar Mohapatra in his write up, *Odisha and Tibet: The Literacy Legacy*, brought in an important dimension of contact with Odisha and Tibet i.e. linguistic and philological evidence to argue that there are close similarities between Tibetan wartu script and Odiya language. According to him Wartu is closely related to the early Oriya nail-headed script of 8th century than to the language of Kafiristan or the script of Kashmir as has been argued by SC. Das. Further, he brought into discussion the Caryapadas, which are considered by Karunakar Kar to be proto-Odia language. One Caryapada alludes to Oddiyana.

In a historiographical survey of the historical works on Oddiyana, Padmasambhava, his father Indrabhuti, Prabir Pattnaik brings to fore many aspects – biography of Padmasambhava, his contributions to Buddhism, composition of Tanjur and Kanjur, and various views about the location of Oddiyana.

In my opinion, this edited book will generate researches on the birthplace of Padmasambhava. The Caryapadas, Wartu script, literary references which interchangeably used Oddiyana and Odra and above all, compelling archaeological evidence of *Mandala*, dharani and a variety of Buddhist pantheon, including the image of Oddiyana Kurukulla from Achuytarajpur hoard (Padmasambhava is credited with composing Uddiyana Kurukulla Sadhana) are substantive evidences which make us argue that it is from this land that Padmasambhava took Buddhism to Tibet. This volume is not a final word on either Padmasambhava or Oddiyana. It is expected that these close similarities between the Tibetan Buddhism and Odisha Buddhism will draw the attention of scholars of Buddhism to Odisha to further explore the nature and pattern of interaction beween Odisha and other lands in Asia over land and across seas upto Japan.

Epilogue

After establishing that Uddiyana is no other place than present Odisha and Sambal is present Sambalpur, it can be pin-pointed that Guru Padmasambhava's birth place is Padmapur in Western Odisha.

* *Dr. Mohanty is the former Vice-Chancellor of Utkal University of Culture, Bhubaneswar and is an eminent Buddhist Scholar & Historian.*

References:

1. Beal, S. (1966 reprint) *Si- Yu-ki or Buddhist Records of the Western World*, London, Kegan Paul.
2. Bhattacharya, B (1929) *Two Vajrayana works consisting of the Jnanasiddhi and the Prajnopayaviniscaya* , Gaekwad Oriental Series 44, Gaekwad Oriental Institute: Baroda
3. Chandra, Lokesh (1980) 'Oddiyāna: A New Interpretation' in: Michael Aris & Aung San Suu Kyi, eds., *Tibetan Studies in Honour of Hugh Richardson*, Vikas Publishing: New Delhi 1980.
4. Chattopadhyaya, A. & Lama Chimpa 1970 (tr.) *Taranath's history of Buddhism in India,* edited by Debi Prasad Chattopadhyaya, Indian institute of Advanced Studies: Simla.

5. Davidson, Ronald M. (2002 b): *"Reframing Sahaja: Genre, Representation, Ritual and Lineage,"* Journal of Indian Philosophy 30.
6. Davidson, Ronald M. (2002) *"Indian Esoteric Buddhism: A social history of the Tantric movement*, Motilal Banarassidass: Delhi.
7. Donaldson, T. E (2001) *Iconography of the Buddhist Sculptures of Odisha*, 2 vols., Delhi: IGNCA/Aryan Book.
8. Douglas, NIk (1971) *Tantra Yoga*, Munshiram Manoharlal: Delhi
9. Ghosh, A. (1942) *"Khadipada Image Inscription of the time of Subhakara", Epigraphia Indica* 36: 247-248.
10. *Jnanarnava tantra* (1952) ed. By G.S. Gokhale, Bhandarkar Research Institute: Poona,
11. Kar, Karunakar (1989 reprint) *Ascarya Caryacaya* (Oriya), Sahitya Academy: Bhubaneswar.
12. *Kularnava Tantra* ed. By M. P. Pandit, Motilal Banarasidass: Delhi.
13. Mishra, U (2009) *Vajrayana Buddhism: A study in Social iconography*, Pratibha Prakashan: Delhi.
14. Per Kvarne, (1977, *An Anthology of Buddhist Tantric Songs: A Study of the Caryagiti*. Det Norske Videnskaps-Akademi II Hist.-Filos, Klasse Skrifter Ny Serie, no. 14 [Oslo: niversitetsforlaget, pp. 48, and 86).
15. Roerich, G. N. (1953) *The Blue Annals*,2 parts, Royal Asiatic Society of Bengal Monograph Series, VII: Calcutta.
16. Sahu, N. K. (1958) *Buddhism in Odisha*, Bhubaneswar: Utkal University.
17. Schmidt, Erik Hein (1993) (ed) *Lotus Born: The life story of Padmasambhava Recorded by Yeshe Tsogyal*), New York: Sambhala Edition.
18. Sircar, D.C. (1948/1971) *Sakti Pithas*, Delhi: Motilal Banarsidass.
19. Snellgrove, D. (1959) *The Hevajra Tantra: A Critical Study*, 2vols., London Oriental Series 6, London: Oxford University Press
20. Snodgrass, A. (1988) *The matrix and Diamond World Mandalas in Shingon Buddhism*, 2 vols, Sata pitaka Series 354-55, Delhi: IAIC
21. *The Nispannayogavali of Mahapandita Abhayankara* (1972reprint) Edited by B. Bhattacharyya, Gaikwad Oriental Series 109, Gaekwad Oriental Institute: Baroda.
22. *The Sadhanamala, 2 parts* (1925, 1928) (ed.) by B. Bhattacharyya, (reprint) Gaikwad Oriental Series 26 & 41, Gaekwad Oriental Institute: Baroda.
23. Tucci, G (1940/1971) *Travels of Tibetan Pilgrims in the Swat Valley*, Greater India Society (Calcutta)/ Opera Minara, II, Roma, Bardi.
24. Van Kooij, K. R (1972) *Worship of the Goddess According to the Kalika Purana*, Leiden: E. J Brill.



Searching for the Lotus Pond of Dhanakosha of Guru Rinpoche (Padmasambhava) – An alternative approach from the Archaeology of Buddhism in Odisha

** Dr. Umakant Mishra*

The identification of place names associated with important personages has been a subject of great controversy in India. Identification of place-name on the basis of textual and epigraphic records has always evinced great deal of interest among historians for its relevance in the study of historical formations of various regions as well as the discursive value it possesses in the present.[6] The identification of Gautama Buddha's birthplace, Lumbini has generated great deal of controversy.[7] Similarly, there are controversies regarding the place names associated with Padmasambhava, who took Buddhism to Tibet in 8th century AD.

Guru Padmasambhava, according to the Tibetan, Bhutanese and Nepalese traditions, had introduced Buddhism in these regions in 8th century AD. He, according to his biography[8], known as *Sanglima* in the hidden (terma) literature of

---

[6] BD Chattopadhyaya has looked at the issue of placenames and the controversy that the placename identifications have generated (Chattopadhyaya 1987).

[7] At present, controversy continues to surround the location of Kapilavastu, the Buddha's native town, with both India and Nepal promoting bids for this historically significant site. The Indian claim is based on the finds made at Piprahwa, in Basti District, Uttar Pradesh; the Nepalese, by that of Tilaurakot and its surrounding sites, in the Western Tarai of Nepal. Similarly, there are controversies surrounding the location of Lumbini garden where Buddha was born. Terence A Phelps' essay on Lumbini argues that Rumendei Pillar inscription of Asoka was forged by German archaeologist Dr Alois Anton Fuhrer, who discovered Rumedei pillar inscription in 1896-8.. Phelps' essay can be accessed in http://www.lumkap.org.uk/Lumbini%20On%20Trial.htm#p5. However, Phelps' hypothesis has largely been on the basis of distance given in Xuangzang's account, which was not always accurate. This essay has been used by few scholars in Odisha to argue that Kapileswar village was the real birthplace of Buddha. For discussion on the identification of Lumbini with the present Kapileswar village, now within the limit of the Bhubaneswar Municipal Corporation, see Tripathy, OHRJ vol XLVII: 1-15; For Lumbini's archaeological findings, see Lumbini, The Archaeological Survey Report (1992-1995), Japan Buddhist Federation, 2005'.

[8] Biography of Padmasambhava (*Pema Jungney*), known as *Sanglima* in Tibet, is regarded as part of the terma (secret) or kathanag (biographical) literature of Tibet. His biography was first written by his second and more famous Tibetan Dakini ***Tsogyal*** in 8th century A.D. The Dakini concealed the life history in the Samye temple (which was supposedly established by Padmasambhava in Tibet) near the image of Hayagriva with the title Padma bka'i thang. It was revealed by Nyang Ral Nyima Oser in 1124-92. Tsele Natsok Rangdrol (1608 A.D.) who is considered to be an earlier

Tibet, belonged to Uddiyana or Oddiyana. The place is also associated with many other Gurus of Tibet such Gorab Dorje[9], Luipa and Tilopa. The identification of Oddiyāna is a subject of intense debates among historians. Following Tucci[10] in 1940, D. C Sircar, Sylvain Levi, Bagchi and recently on the basis of translation of medieval inscription by Kuwayama Shoshin, Ronald Davidson have identified it in the west of India in the Swat Valley in present day Pakistan.(Tucci, 1940; Sircar, 1948 71:12; Levi: ; Shosin 199: 267-87; Davidson 2002: 160) On the other, Harprasad Shastri, N. K Sahu, Karunakar Kar have argued for location of Uddiyana in Odisha on linguistic and geographical basis (Shastri; Sahu 1958: . However, differences still persists with noted Indo-Tibetan Buddhist scholar identifying Oddiyāna in south India.[11] Benoytosh Bhattacharya on the other hand locates it in Assam.

The present paper argues that historical enquiry to identify Oddiyāna of Padmasambhava needs to take into account not merely the geographical description of Oddiyāna in various texts, but also what Guru Rinpoche learnt here

---

incarnation of Jamgon Kongtrul the first. Jamgon Kongtrul, the First (1813-99) is the first to make *Sanglima* as the first collection of terma (hidden sacred text) treasure.

[9] Tib., dGa' rab rDo rje SKT: **Prahevajra, Gorab Dorje was** an early yogin and tantric adept who apparently lived in the century when BCE turned into CE; with dates ranging from 184 BCE (birth) to 57 CE (death). His life story, according to the tradition, is full of miraculous events and powers, yet Tibetans regard him nevertheless as a historical figure as well. Born in Uddiyana from the womb of a royal nun, this early yogin and tantric adept is generally regarded as the actual originator of Dzogchen (secret tantra). Regarded as a *nirmanakaya*-emanation created body) of the Buddha Vajrasattva, Garab Dorje received all the six million four hundred thousand tantras (rgyud 'bum phrag drug cu) and oral instructions of Dzogchen directly from the heavenly realm and thus became the first human vidyadhara (Skt., Knowledge Holder) in the Dzogchen lineage. Having reached the state of complete enlightenment, he then transmitted these teachings to his retinue of exceptional beings, among who Manjushrimitra is regarded as his chief student who in turn passed them on to Sri Singha. Centuries later, also Vairocana and Padmasambhava are known to have received the transmission of the Dzogchen tantras from Gorab Dorje's wisdom form; i.e. through a direct vision on Lake Dhanakosa in Uddiyana (Reynolds 1996).

[10] Tucci, *Travels of Tibetan Pilgrims in the Swat Valley*, Greater India Society (Calcutta 1940). But the original publication is quite rare.

[11] Lokesh Chandra locates Oddiyana in Kanci. Lokesh Chandra, 'Oddiyāna: A New Interpretation' in: Michael Aris & Aung San Suu Kyi, eds., *Tibetan Studies in Honour of Hugh Richardson*, Vikas Publishing (New Delhi 1980), pp. 73-78. Other important readings on the subject are as follows: 'Per Kvaerne, Khyung-sprul 'Jigs-med nam-mkha'i rdo-rje (1897-1955): An Early Twentieth-Century Pilgrim in India', contained in: Alex McKay, ed., *Pilgrimage in Tibet*, Curzon (Richmond 1998), pp. 71-84. Also see Chemre (1968) "Staircase for Traveling the Path to Liberation: Itinerary to the Isle of Dakinis, Orgyan."

in India from various centres of Buddhism and what he introduced in Tibet. The essence of Tibetan Buddhism of his times needs to be juxtaposed with the archaeological finds of Buddhism in various parts of 8th century India. The paper therefore shifts the focus of enquiry to the biography of Padmasambhava and the archaeological correlates of Tibetan Buddhism in 8th century India. The literary references from the Buddhist sources of Tibet, hint its location in the north-western part of India, on the other hand, the *Hevajra tantra*, a Buddhist literature of *Anuttora yoga* category, pitha nirnaya and Hindu text *Kalika Purana* indicate its possible location is in Odisha. The present paper reviews critically both these literary references and the secondary works based on it and then shift the focus on archaeological correlates of Buddhism of Vajrayana variety, which Padmasambhava took to Tibet. On the basis of archaeological correlates of Tibetan Buddhism, the paper argues that Odisha rather than Swat valley seems to be a plausible location of Uddiyana. The earliest archaeological representations of Buddhism which Padmasambhava took from India to Tibet, such as various wrathful and peaceful deities, *Mandala* representation, protective spells, tantra, etc are to be found from hundreds of sites of eastern India, especially from numerous Buddhist sites of Odisha.

The present paper is divided into three parts. The first part deals with the major sources on the basis of which the present historiography identifies it either with Swat valley or with Odisha. The second part of the essay deals with the biography of Padmasambhava in India and essence of Tibetan Buddhism. The third part explores the earliest archaeological correlates of the Tibetan Buddhism in the Swat valley, eastern India and especially in Odisha.

Oddiyana in Swat[12] valley: Tucci, Sircar, Bagchi, Davidson & others

Whereas many Tibetan texts simply locates Uddiyana by saying that it lies to the West of India, It was the Italian scholar Giuseppe Tucci, who strongly proposed the idea in 1940 that the land known as Oddiyana was to be identified as the Swat valley (Tucci 1940/1971).[13] He based himself on two medieval Tibetan

---

[12] **Swat** is a valley and an administrative district in the Khyber Pakhtunkhwa Province of Pakistan located 160 kilometres (99 mi) from Islamabad, the capital of Pakistan. It is the upper valley of the Swat River, which rises in the Hindu Kush range. The capital of Swat is Saidu Sharif, but the main town in the Swat valley is Mingora. It was a princely state in Khyber Pakhtunkhwa until it was dissolved in 1969.

[13] Tucci, G (1971) *Travels of Tibetan Pilgrims in the Swat Valley* (Opera Minara, II, Roma, Bardi, 1971, pp. 369-418), p. 1; while the Swat contains many Buddhist relics of early historical period upto 6th century AD, there is hardly any Buddhist remains beyond that. However, it has revealed

travellers who had visited Swat. Tucci had translated these medieval texts and published them as *Travels of Tibetan Pilgrims in the Swat Valley* - and from then many others uncritically accepted Uddiyana with Swat. Only a few noticed that the same Giuseppe Tucci - 30 years later - also had to report that ceramics found in the royal tombs of Leh (Ladakh) stand in clear relation with others that were found in Swat (Tucci 1971: 244), indicating that the sacred geography of Uddiyana was larger than the Swat valley in Pakistan-Afghanistan, extending up to Tibet!

Recently, American scholar Ronald Davidson, whose book on, has been an important contribution to understand the social context of Vajrayana Buddhism, claims in an article that "Kuwayama's 1991 rereading of previously incorrectly deciphered epigraphs has finally secured the place of the Swat Valley as Oddiyāna, after many claims by Indian nationalists that it was to be located in Odisha, Bengal, or South India (Davidson 2002:160). The aura Uddiyana obtained, as the esoteric canon itself, really passed through three stages: the early collection of spells evident from the sixth century forward, the development of the Indrabhuti myth in the eighth century, and the extensive mythologization of Odiyāna in the *yoginitantras* beginning in the ninth century (Ibid: 161).

While Oddiyana's association with Buddhism can be quite early, the reading of the inscription, on the basis of which Davidson believes that identification is final, needs to be closely looked at. The said inscription is dated to 693 AD and now reread by the Japanese scholar Shoshin Kuwayama (Kuwayama 1991: 267-87). The archaeologists, during an excavation in the Swat valley found a Ganesha statue in Gardez, in the Swat basin, south to Kabul. On the foundation stone of the statue a few lines were engraved in North-Indian Sanskrit. Kuwayama reads the inscription as follows: Mahārajādirāja Sāhi Khingala of Uddiyanu (Swat).[14] He also cites Tang annals to show that Indrabhuti ruled over the Odiyāna in 642 AD. However, D. C Sircar, who had also earlier read the Ganesha pedestal inscription of Gardez, does not refer to Uddiyana in the inscription.[15] However, the

few Vajrayana manuscripts, such as Paul Harrison's long article entitled Vajracchedikā Prajñāpāramitā: A New English Translation of the Sanskrit Text based on Two Manuscripts from Greater Gandhāra, contained in: Jens Braarvig, (ed) , *Manuscripts in the Schøyen Collection: Buddhist Manuscripts Volume III*, Hermes Publishing, Oslo 2006), pp. 133-159.

[14] Kuwayama Shoshin, "L'inscription du Ganesa de Gardez et la chronologie des Turki-Sāhi," *Journal Asiatique*, vol 279 (1991) no-3-4: pp. 267–287.

[15] . C Sircar had long ago examined the inscription and argues that Udiyana is missing; see Sircar, D.C *Epigraphia Indica*, 1963: 44. For archaeological findings in Swat valley see, 'Preliminary Report on an Archaeological Survey in Swat', *East and West*, IX.4, 1958: pp. 279-328

Rajatarangini of Kalhana refers to a king Khinkhila. According to Kalhana. Pravarasena's grandson was Khinkhila, who dedicated a temple to Shiva in Kashmir and ruled for 36 years (*Rajatarinigini* of Kalhana).

While Ronald Davidson relies also on Yuan Chwang's account (to be discussed later) and the Gardez inscription to locate Odiyāna in the Swat valley. Tucci in 1940 identified Odiyāna on the basis of two medieval Tibetan accounts, one that of Orgyenpa Rinchen Pal. Orgyenpa Rinchen Pal (1229-1309). the Tibetan Buddhist monk contemporaneous of Second Karmapa, referred to his visit to Uddiyāna on the instruction of his Guru. Orgyenpa travelled to Uddiyana via Kailash and Ladakh, suffering several nasty encounters with marauding Mongolian horsemen and experiencing visions of Vajravarahi. Arriving Kashmir he escaped an attempt by the king to murder him. Returning to Tibet he found his teacher had passed away, he quickly put together a group of pilgrims to Bodh Gaya (Tucci; 1971: 369-418).[16] It is very clear that some of the places mentioned by Orgyanpa in the 13th century are close matches to place names still in use in Swat. According to the *Blue Annals* in India he attained miraculous healing powers (Roerich 1953).

While speaking of the four pithas named in the *Hevajra Tantra* and *Kalika Purana*, Prof. Sircar writes without hesitation that the name Odiyāna Pitha refers to "Uddiyana in the Swat Valley (Sircar 1948/1971: 12).[17] Discussing the birth and childhood of Padmasambhava, Snellgrove and Richardson state that he was "nurtured by the king and queen of ancient Swat (known as Orgyan in Tibetan from the old Indian name Oddiyāna) (Snellgrove 1968: 96). In one of his footnotes, Keith Dowman explains that O-rgyan or Oddiyāna is the ancient kingdom of the Swat Valley in Northern Pakistan which was a centre of Tantric practice, at least up to the Muslim invasion (Dowman 1984: 189). Discussing the writings of the Mahasiddha Anangavajra, David Snellgrove speculates that he may have been a contemporary and direct student of Padmasambhava, especially since both are said to have come from the Swat Valley Snellgrove 1987:182).

---

[16] One can find the text of Orgyenpa from the Tibetan Buddhist Resource Centre. http://tbrc.org/link/?RID=P1448#library_work_Object-W19835).

[17] The concept of Catuspithas occurs in various brahmanical and Buddhist texts. However, starting from four pithas as in the 8th century *Hevajra tantra*, the list of pithas increases to 51 in subsequent period. Abul Fazl in his *Ain-i Akbari* also refers to these four important pithas. It is to be noted that he brings in Kahsmir in the place of Oddiyana.

Indrabhuti's association with Oddiyanas is found in an extensive form, as early as Jnanamitra's late eighth or early ninth century commentary on the *700-Verse Perfection of Insight* scripture. Eighteen classes of esoteric tantras of the eighth century—the *Sarvabuddhasamayoga*, the *Guhyasamaja*, etc.—have miraculously appeared in Zahor, to its king, Indrabhuti. The good king, though, is befuddled: he could not penetrate the understanding of the new scriptures. However, because of his supernormal insight obtained through countless lives of virtuous activity, he understood that an outcaste personality held the key. This individual was Kukuraja, who lived with a thousand dogs in Malava, probably to be located in one of its great cities, such as Ujjain or Mahismati. Indrabhuti sent a representative to invite this dog-guru to Zahor, but Kukuraja had not seen the texts, which were then dispatched to him to peruse in advance. Kukuraja, though, was equally clueless and eventually obtained the inspiration of Vajrasattva to secure their comprehension. While we may not know the precise location of Zahor, Indrabhuti's association with Odiyāna is affirmed in virtually all other forms of the myth.[18] We even see a variant in the narrative that Indrabhuti asked the Buddha to preach to him a doctrine that would allow those addicted to the senses a vehicle for liberation, and in response the Buddha preached the tantras.

Moreover, Oddiyana is twice mentioned in the late eighth or early ninth century autobiographical narratives on seeking the esoteric scriptures—whether the *Sarvatathagatatattvasamgraha* or the *Guhyasamaja*—by Sakyamitra and Buddhajnanapada. The retelling of the latter's trip to Oddiyana actually indicates that the land is called gunodaya, the "rising of good qualities." Vitapada indicates that Oddiyana is granted this designation because it is the source of so many benefits. Buddhajnanapada reports that his early studies were with Haribhadra in Magadha and with Vilasavajra in Oddiyana. Indeed, the importance of Vilasavajra for the hermeneutics of the early esoteric system cannot be doubted. It is probably Vilasavajra, residing in his Swat Valley monastery of **Ratnadvipa-vihara**, who provided the fundamental interpretation to the forty opening syllables of the *Guhyasamaja tantra*, an interpretation that became embedded in virtually all commentaries following him. Vilasavajra's surviving works also include the earliest citations of such seminal texts as the *Laghusavara-tantra*, providing an effective chronology to the early *yogini-tantras*. Finally, a later Indrabhuti reports in the opening section of his *Sahajasiddhi* and *Jnanasiddhi* that this yogini-tantra was derived from the area of Oddiyana. According to the short lineage list and the

---

[18] Oddiyana's association with Indrabhuti can be dated to 8th century AD. Indrabhuti was considered by *Blue Annals*, Taranath and other Buddhist texts as one of the 84 *Siddhacaryas*. He is credited with the composition of 18 classes of *Anuttora tantras* like *Guhyasamaja* and *Sahajasidhhi*. However, Oddiyana was ascribed to be the birth place of Gorab Dorje as well.

lengthy commentarial hagiography, this Indrabhuti was the receptor of a teaching on *sahaja*, or natural reality that began in Oddiyana with a princess Liladevi, who based the system on her experience precipitated by an encounter with an unnamed black-headed Rsi at the forest monastery of Ratnalamkara. Upon being blessed by him, she realized that she was an emanation of the bodhisattva Vajrapani—who is identified here as the patron divinity of Oddiyana—and she and her five hundred lady companions in waiting all received awakening into the nature of sahaja. The teaching on sahaja was then passed down in a lineage until the time of Indrabhuti, who wrote it down (Davidson 2002: 162).

Greater Oddiyana: From Swat valley to some location in Himalayan Kingdom

At some point, however, due to unconvincing investigations in Swat, the scholarly community gets more cautious and the concept of Uddiyana shifts away from the Swat Valley to a larger region: in fact the whole area of mountain ranges (and mountain peoples) from North-eastern Afghanistan to the Kailas range in the far West of Tibet.

Patrul Rinpoche (b. 1808) provides us with more detail when describing the birth place of Gorab Dorje not simply as 'Uddiyana' but as being close to Lake Kutra in the region of Dhanakosha; thus indicating present day North-eastern Kashmir (now Pakistan) - a region right in the middle between Chitral, Gilgit and Swat. (Rinpoche: 338-339]



Writing in 1994, Robert Thurman cautiously formulates in his glossary to the Bardo Thödol that Uddyana (Tib., U rgyan) is a "Buddhist country in northwestern India (perhaps present-day Pakistan or Afghanistan)" (Thurman 1994: 273). *The Tibetan Book of the Dead*, page 273]

This new concept of a greater Uddiyana is described most objectively by John Myrdhin Reynolds. Having discussed Tucci's apparent discovery and the subsequent failure of archaeology and art-history to back up this claim, he concludes that perhaps Uddiyana is actually the name of a much wider geographical area than the Swat Valley alone, one embracing parts of Pakistan, Afghanistan, and even Western Tibet (Zhang-zhung). The best approach is to remain open-minded and not restrict the name only to the Swat Valley." (Reynolds 1996, Snow Lion Publications)

The idea of Uddiyana being the name of a large region rather than of a small valley, actually reiterates information published 100 years earlier by Laurence Austine Waddell in his *Buddhism of Tibet* (Waddel 1895: 14). Although Waddell writes twice that Oddiyana equals Swat, he also noted in a footnote 3 that from the extent assigned to it by Yuan Chwang, the name probably covered a large part of the whole hill region south of the Hindu Kush, from Chitral to the Indus, as indeed it is represented in the Map of Vivien de St. Martin (*Pelerins Bouddhistes*, ii.).

Taking this view of Uddiyana and projecting it in the form of a map, one arrives at a very interesting image. Uddiyana thus becomes the uniting name for the whole region along the length of the Indus river for as long as it stays in the mountains. Starting with the river's multiple sources near Mt. Kailas, passing through Zhang-Zhung, Lahul and Spiti, crossing Kashmir with Zanskar on the left and Ladakh on the right before moving into Gilgit; the Indus turns South just before reaching Chitral. From here onwards, the river becomes the natural (Eastern) border of the Swat valley (the ancient capital was near present day Mingora) until its waters leave the mountains. Such a geographical outline is represented in the map of French explorer in the Map of Vivien de St. Martin in 1825 (Pelerins Bouddhistes, ii).

Yuan Chwang describes Uddiyana as a country bounded by snowcapped peaks; a land of rugged mountains and broad valleys, of wide marshes, green meadows and high plateau, where grapes grow in abundance. He describes a land blessed by fine crops, by herds of well fattened cattle, and teeming with orchards of fruit-bearing trees—truly a nation of milk, bread, honey and wine. Uddiyana is a land, said Huen Tsiang, that is rich in gold and iron and other profitable minerals. Throughout the year the temperature is never too hot nor too cold. It is thus, he said, a most agreeable land. The hillsides are covered in dense forests and the valleys are rich in flowers.

Yuan Chwang's describes 1,400 old monasteries scattered up and down the Subhavastu (now called the Swat) river. Formerly this represented a population of some 18,000 monks and/or nuns, but since the depredations of the invader Mihirakula in circa 510 A.D. (Gupta Era 191), more than a century before Hiuen Tsiang's time, almost every monastic establishment had fallen into decrepitude from lack of state funds. Five Buddhist Orders were represented in the kingdom: namely, the Sarvastivada, Dharmagupta, Mahisasaka, Kasyapiya, and Mahasanghika. These are all ancient, well-recognized Indian institutions. Hiuen Tsiang says that the type of Buddhism practiced by these Orders was the *Mahayana*, but the evidence of "charms" implies that an early form of *Tantricism* was beginning to emerge. (Beal *1966: 119)*. However Davidson himself writes in footnotes that Yuan Chawang's description might not be accurate.

Illusory identification: Udyana as Oddiyana

Beal translates *U-chang-Na* as Udyāna, where as Tibetan sources refer to Oddiyana, Uddiyna. Tibetan sources refer to Oddiyana as Urgyan, Orgyan, Orgyen and Orgyan, which when translated to Sanskrit is Oddiyana and not Udyāna. Moreover, Yuan Chwang refers to the declining conditions of Buddhism at the time of his visit to *U-chang-Na*. He writes: On both the side of the river Su-po-fa-su-tu (Subhavastu/ present day river Swat), there are some 1400 old Sangharamas. They are now generally waste and desolate; formerly there are some 18000 priests in them, but gradually they have become less, till now there are very few (Page 120).

From the biography of Padmasambhava

Sanglima (copper temple): the lotus born: the life story of padmasambhava by dakini yeshe tsogyal in 8th century: earliest biography of padmasambhava is the first biography of Padmasambhava. The Dakini concealed the life history in the Samye temple near the image of Hayagriva with the title *Padma bka'i thang*. It was revealed by Nyang Ral Nyima Oser in 1124-92. D*akini Yeshe Tsogyal was the* wife of Trisong Detson (740-798), who introduced Padmasambhav to Tibet. He invited Padmasambhava to subdue the evil spirits of Bon Buddhism. Santarakshita earlier failed to tame these spirits. *Dakini* Yeshe Tsogyal is the second wife of Padmasambhava. King Indrabhuti of Uddiyana got him married to Mandarava. Jamgon Kongtrul, the First (1813-99) is the first to make *Sanglima* as the first collection of terma (hidden sacred text) treasure. TSELE Natsok Rangdrol

(1608 ad) who is considered to be an earlier incarnation of JamGON Kongtrul also knew about it, if we are to believe the account of Jamgon Kongtrul.

Born in from Lotus, in the country of Udiyana, north-west of Bodh Gaya, his name was Shakya Singha. When he presided as the head of 500 pundits, he was known as Padmasambhava. In the chapter one of the biography it is written that Uddiyana is in Western India.[19]

Oddiyana's in Odisha

While Dinesh Chandra Sircar forcefully argues that Oddiyana is in Swat valley on the basis of ten different manuscripts, Nik Douglas (1971) and NK Sahu argue that Oddiyana is none other than Odissa. They adduce the reference of texts such as *Pitha nirnaya*, *Hevajratantra*, *Sadhanamala* and *Jnanasiddhi* of Indrabhuti. In the *Sadhanamala*, Uddiyana is mentioned as Odrayana (*Sadhanamala* II, Introduction xxxviii). Similarly, the *Kalika* Purana represents the first pitha as Odrapitha, where Jagannatha and Katyayani are worshipped (*kalika Purana*: 410.). NK Sahu quotes *Prachi Mahatmya* and inscription of Bhaumakara queen Tribhuvana Mahadevi, comparing herself to goddess Katyayani. *Kubjika Tantra* (which lists 42 pithas) mentions Viraja as the goddess of Uddiyana (Folio viii, MS no 3174, Asiatic Society of Bengal). Similarly, *Brhan-nila Tantra* also declares that Bhairavi is the goddess of Uddiyana. The *Chaturasiti Siddha Pravritii* mentions Indrabhuti as the king of Odivisa (Sahu: 144)

Before we deal with the pithas and location of Uddiyana as in *Hevajra Tantra* and *Kalika Purana* and other sources, it is worthwhile to discuss the ground on which PC Bagchi discounts the possibility of Oddiyana as Odisha. He says that the Tibetan sources refer to Odisha as Odivisa, where as Oddiyna is referred to as Urgyan, Orgyan, Orgyen and Orgyan. It is argued that Odivisa is never associated with Indrabhuti myth. NK Sahu convincingly argues that the Tibetan sources used two names- Odivisa and Oddiyana – to refer to same the geographical locale, i.e. Odisha, which was an important centre of Buddhism when Padmasambhava took Buddhism to Tibet.

Whereas the Tibetan sources from the very beginning like to locate it in the western part of India in the Himalayan kingdom, it is to be noted that the north

---

[19] "In the western direction of India in the country of glorious Uddiyana in the city called glorious jewels, there was a palace of lapis lazuli, decorated with many kinds of precious substances. Within this palace lived the Dharma king Indrabodhi." (The Lotus Born (The life story of Padmasambhava Recorded by Yeshe Tsogyal), edited by Erik Hein Schmidt (1993), Sambhala Edition.

western part, especially in Swat, they contain hardly any archaeological evidence of Vajrayana Buddhism. Ronald Davidson argues that Vajrayana Buddhism borrowed from Saiva Sidhhantas of Kashmir.

The *Blue Annals* composed between 1476 and 1478 stated in connection with the search of *Kalachakra Tantra* by Acharya Tsi-lu-pa (cheluka) that Acharya had read it in the vihara of Ratnagiri (Rinchen ri-bo) which had been undamaged by the turuskas. The Tibetan works differ in respect of the name of Acharya who first brought the Kalacakra tantra from the mystical land of Sambhala where existed the tantra with its commentary (Roerich 1953: 755).

In a Tibetan work (written towards the end of 14th century) by mKhas-Grub Thams-chad mKKhyen-Pa dGe-Legs-dPal-bzang-Po, it is stated that the great preceptor Chilu Pandita Cheluka, born in Or-bi-sar (Odisha), studied Tripitaka in Ratnagiri, Vikramashila and Nalanda (Mitra 1981, I: Chapter I)

According to the Pag Sam Jon Zang (1447) it was Acharya Bitoba who obtained the Kalachakra-tantra from Sambhala. He brought it from Sambhala and explained the doctrine to Bhikshu Abhadhutipa, Budhisri and Naropa (Das 1908: 115). In the Tanjur catalogue it is stated that he belongs to Uddiyna while according Taranath he was born in Odivisa (Sahu 1958: 162).

Four Pithas, Four Cardinal direction: where does one locate Oddiyana

When arranging all **pithas** (See Appendix 1) according to the frequency with which they occur when comparing eight different texts and/or traditions, the four highest scores represent those four mentioned in both the *Hevajra Tantra* (Buddhist) and the *Kalika Purana* [20] (Hindu) which are Kamakhya. Jalandhara, Uddiyana, and Purnagiri. However, it is to be noted that in the tantric literature, deities were invoked in *Mandala* form and is given a direction. If Purnagiri is in south in Maharashtra, Kamakhya is in Assam in the east, Jalandhara is in the north in Punjab then where does one locate Oddiyana? Can Purnagiri be located in Western India and Odisha in Dakhinapatha?

[20] Kooij, K. R. van. *Worship of the Goddess according to the Kalikapurana*. Leiden, Netherlands: Brill, 1972.; Snellgrove, D. L. *Hevajra Tantra: A Critical Study*. 2 Vols. London: Oxford University Press, 1959. Reprint. 1980.

Odisha as cradle of Tantric Buddhism

While the texts such as *Mahavairocana Sambodhi*, *Jnanasiddhi*, *Blue Annals*, Pag Sam Jom Zang refer to Odisha as one of the earliest centres of Vajrayana Buddhism, archaeological, epigraphic and literary sources from China and Japan indicate that Odisha was one of the earliest centres of Vajrayana Buddhism. References further reinforce it as one of the early regions of Vajrayana Buddhism. Japanese Buddhism, especially the Shingon sect, is also a tantric Buddhism, which went to Japan from India via China. Three important Buddhists with whom the transfers of twin *Mandalas* are associated were Subhakarasimha, Vajrabodhi and Amoghavajra.

Subhakarasimha was a central Indian prince who studied at Nalanda and Ratnagiri. He visited many countries including Sri Lanka in a merchant ship. In time, he proceeded to Gandhara from where he travelled to China (Yi-liang 1945). Included among the texts which he brought to China were the *Mahavairocanabhisambodhi*, which he translated into Chinese in 725 AD, and an iconographic copybook in his own hand of the *Mandala* (*Mandala* is a concentric circle in which deities are assigned particular position and direction.) deities of the *Sarvatathagata-tattvasamgraha*, the latter surviving in early Japanese copies and known as the *Gobushinkan* (Yamamoto 1990).

The Lalitgiri Abhisambodhi Vairocana image contains in its back slab the bija mantra of Mahavairocana as in the Mahavairocanobhisambodhi, which is "*namah samantabuddhanam A vira Hum Kham*" (Wayman & Tajima 1992: 13). Similarly, *Tathagatadhisthita dhatugarbha stupa* (a stupa with a relic inside and dwelt in by the Tathagata or Buddha was set up on that very spot (sahu, page 148). The Khadipada Avalokitesvara image inscription of the time of Subhakara deva refers to *MahaMandalacari* Rahulacari, who is adept in *Mandala*s (Ghosh, *EI*, 1941: vol 36, 247-48).

These epigraphic and literary references of early representation of Vajrayana Buddhism is only one strand, the vast archaeological evidence from hundreds of Buddhist sites from Odisha strongly suggests Odisha's association with variety of Buddhism which Padmasambhava took to Tibet.

Essence of Tibetan Buddhism, especially that of Nyingmapa tradition and Archaeology of Buddhism in Odisha

While the Tibetan Buddhism, as being practised today, combines both the Bon element and Buddhism, the essence of Tibetan Buddhism, as in the biography of

Padmasambhava, includes tantra, *Mandalas*, wrathful and peaceful deities, dharanis among others. The earliest forms of these aspects are found from Odisha. For example, in numerous places of his biography, he is associated with the mandala form of worship, such as his learning from Lady Kumango mandala of 100 deities.

Mandalas

A *Mandala* is an arrangement of deities conceived of in sets laid out along the axes of cardinal points around a centre (Gellner 1996:190). A *Mandala* is divided into five sections, while on the four sides of a central image or symbols are disposed, at each of the cardinal points, four other images or symbols are placed (Tucci 1970). Padmasambhava learnt the *Mandalas* from lady Kungamo with other maiden engaged in a *Mandala* ritual. He turned Shakya Singe into a syllable Hung, and swallowing him she conferred the empowerment within the *Mandala* of her body (ref?). In the formation of *Mandala* in the *Guhyasamaj Tantra* (6th century AD), each Tathagata was given a direction, a *mantra*, a colour, a *prajna* and a guardian of the gate (Bhattacharyya 1968: 45). Vairocana plunged into the concentration called the Diamond of the Great Passion of the *Tathagatas*: All the *Tathagatas* enter the three diamonds of body, word and spirit (Tucci 1970: 99). Vairocana is placed in the centre. Shifting from the role of to Aksobhya, he blessed "the four-cornered dustless *Mandalas* of Great Pledge in the *bhagas* of the diamond ladies and then seated, in the centre, he began the emanation of the *Mandala*."(Wayman 1980: 125). Numerous sculptural and stupa *Mandalas* are found from various Buddhist sites of Odisha. Included among the Odishan examples displaying this alignment are several monolithic *stupas* at Ratnagiri (*stupa* no. 30 from the group in front of the Monastery II and *stupa* no. 227 from the group near *stupa* no. 1. In some, Vairocana replaces one of the *Tathagatas*, as on the exterior of the Udayagiri *stupa* where he replaces Amoghasiddhi. Elsewhere, as on a bronze *stupa* of Achutarajpur he replaces Ratnasambhava. Slightly more complex is the *Mandala*



Fig 3.12 Vairocana Mandala, surrounded by eight bodhisattvas (six on the back slab and two on pedestal). The bodhisattvas on the right of Vairocana are Samantabhadra, Maitreya and Lokesvara; Akasagarbha, Vajrapani and Manjusri (L); on the pedestal is Ksitigarbha holding the jewel-on-lotus (r) and Sarvanivaranaviskhambin (8th century)

on *stupa* 37 at Ratnagiri from the monolithic *stupa* near Monastery 2 where the *Prajnas* of each *Tathagata* is inserted into the *caitya* medallion above (Mitra 1981 I: pl. CCLI). Rather than facing intermediate direction as enjoined in the *Nispannayogavali* (*Nispannayogavali*: 34-35, 37, 58, 61), the *Prajnas* face the same direction as the *Tathagatas* for whom they serve as consorts). This positioning of *Prajnas* has possibly more to do with spatial constraints of the monolithic *stupa* than a deviation from the text.

From the Buddhist sites of Odisha five types of *Mandala*s are found – 1.the *stupa Mandala* with four Dhyani Buddhas flanked by two Bodhisattva each; 2. Sculptural *Mandalas* of eight *Bodhisattvas* around a Buddha on a single stone slab; 3. Four × four *Bodhisattvas* surrounding four Dhyani Buddhas with the fifth one at the centre; 4. free-standing *Bodhisattvas* forming a *Mandala* and the last type being the *Mandala* diagram on the back of image. The last category– *Mandala* diagram– is incised on the back of Jambhala image at Ratnagiri which consists of two concentric circles along with the Buddhist creed, a *mantra* and letters and numerous inscriptions representing Jambhala, Vasudhara, dance deities, deified paraphernalia and musical instruments (Mitra 1981 I: 230–232).

Diversities in Buddhist pantheon

Odisha presents rich diversity in Buddhist pantheon. Many of the peaceful and wrathful deities of Tibetan Buddhism as manifested to Padmasambhava by his lady guru was found in Odisha. The large number of deities reflects the attempt to extend the religion further by encouraging greater involvement of people in the form of worship of these instrumental deities, performing rituals, observing *vratas* and celebrating calendrical festivals of Buddhist divinities. The following tables categorise these divinities according to their different forma and the places of their provenance, which indicate the spread of different cults.

Table 1 Tara and her Different forms in Odisha

Different forms of Tara	**Place**
1. Tara in *lalitasana, varada mudra*	Lalitgiri, Ratnagiri, Achutarajpur, Solampur, and other places
2. Standing Tara	Lalitgiri, Ratnagiri, Solampur, etc.
3. Astamahabhaya Tara	Sheragarh , Ratnagiri
4. Simhanada Tara	Ratnagiri , Sheragarh (1), Bhubaneswar
5. Khadiravani Tara	Jaraka, Tikiria Temple in Banpur Achutarajpur, Ratnagiri, Baneswarnasi, Choudwar, Sundargram
6. Mahattari Tara	Ratnagiri, Achutarajpur, Tiadisahi, Baudh
7. Mahasri Tara	Bhubaneswar-

8. Dhanada Tara	Kapilesvara Temple in Bhubaneswar, Varaha temple Jajpur, brought from Solampur, Baseli Thakurani at Bania Sahi in Cuttack, Kapila Prasad
9. Four-armed Sita Tara	Solampur –
10. Four-armed Durgottarani Tara	Lalitgiri, Ratnagiri (2)
11. Vajra Tara	Ajodhya, Ratnagiri
12. Cintamani Tara	Nagaspur, Adaspur
Total -12	**178**

Avalokitesvara

Avalokitesvara was the most popular *bodhisattva* in the Buddhist pantheon and his position in Buddhist countries is next to Buddhas. One of the reasons for his popularity is his infinite *karuna* and one passage of the *Karandavyuhya* characterises him as taking the shape of all gods of all religions..."(Bhattacharya 1968: 124). He is the ruling divinity during the present *kalpa* (*bhadra kalpa*), which started with the *Mahaparinivanna* of Gautama and will continue till the advent of Maitreya. Right from the fifteen forms in the *Sadhanamala*, Avalokitesvara's forms multiplied through centuries. In 18th century paintings in Machandar Vahal in Nepal, his 108 forms are illustrated (Lokesh Chandra 1981). In Ratnagiri monolithic stupa he is the second most popular divinity after Tara represented in the niches of 42 monolithic *stupas*. The scriptural justification for his numerous forms was one strategy to absorb elements of other cults. In Nepal Karunamaya Matsyendranath is identified with Krsna. Avalokitesvara is also identified with Siva. Avalokita shares with Siva the epithets *isvara*, *mahesvara* and Lokesvara. Siva was worshipped as a *bodhisattva* and as a form of Avalokitesvara (Thomas 1933:193).[21]

Various forms of Avalokitesvara can be conceptualised as a strategy of adaptation of elements of other cults. While Amoghapasa, Sugatisandarsana, Nilakantha are modelled on Siva, Halahala Lokesvara closely resembles Uma-mahesvara. On the other hand, Visnu Lokesvara is a conflation of Visnu and Lokesvara; Sankhanatha Avalokita has striking similarity with another form of Visnu.

[21] Avalokitesvara is also conceived as having thousand forms, which is influenced by the *viswarupa* of Visnu. (Lokesh Chandra1988).

Table 2: Forms of Avalokitesvara

1. Cintamanicakra Avalokitesvara[22]	Ajodhya, Ratnagiri, Siddhesvara Temple – 3
2. Cintamani Lokesvara	Khutia temple, Ajodhya [23]1–, Bhubaneswar (OSM), Ratnagiri, 3
3. Khasarpana Lokesvara	In different places –17 Achutarajpur, Balasore, Bhainchua, Baneswarnasi, Ranibandha, Mudupur, etc.
4. Lokanatha	Udayagiri (3), Jajpur, Kapila, Solampur, Bhubaneswar, Ramesvara in Baudh, Lalitgiri – 9
5. Harihara (?) Lokesvara/ Avalokita in Dharmacakra-	Kolanagiri, Balasore, Choudwar
6. Vajradharma/ Rakta Lokesvara[24]	Siddhesvara Temple in Jajpur, Ratnagiri, Achutarajpur, Aragarh
7. Sadaksari	Ratnagiri

[22] Cintamanicakra Avalokitesvara as dispenser of prosperity is very rare in India. Out of the three examples in Odisha, the Siddhesvara image is affixed to the interior wall of the *Jagamohana* of the temple and he could be either Visnu Lokesvara or Cintamanicakra Avalokitesvara (Donaldson 2001: 185). In the Cintamani Lokesvara image of Ajodhya, Cintamanicakra Avalokitesvara is seated in front of the *ghata* out of which emerges the *kalpavriksa*. In the niches of stupa 97 in the area east of Temple No 6 at Ratnagiri is an image of Cintamanicakra Avalokitesvara. His right hand is in the meditation mudra while the left holds the vessel from which the *kalpavriksa* is sprouted.(Mitra 1981 II Pl CCLXVII: 333).

[23] In the Khutia temple (Maricai temple) there is an image of Cintamani Lokesvara who flanks the main Marici image. Lokesvara stands in a flexed pose with his right hand lowered in *varada* and the left hand, holds a lotus.. he is flanked in his lower left by Cintamani cakra Avalokita, who seat in front of a *ghata*. Issuing from the *ghata* a kalpavriksa whose foliage arches to the other side of the image. Dispersed along the meandering creeper are *saptaratnas*. Beneath the right hand are five *pretas* with their raised hands clasped to receive the jewel. He wears a richly ornamented *Jatamukuta*. In the Badagada headless chlorite image, which is now in the OSM Bhubaneswar, the *pretas*, including Sucimukhi are standing with their hands clasped to receive the jewels. The *kalpavriksa*'s trunk is overarched.

[24] Six-armed Rakta Lokesvara with two principal hands opening the lotus petal has been discovered from Aragarh. On the other hand the Sadhanamala describes only four and two armed varieties of Rakta Lokesvara.. Clark refers to a six-armed form of Rakta Lokesvara. He holds the arrow, *Pasa, ankusa,* and bow while embracing the Prajna in his two principal hands. On the other hand, the Aragarh image causes a lotus to bloom in his two principal hands. His uplifted back right hands hold a rosary and a *vajra*, while one of the corresponding left hands holds a *kamandalu*. An effigy of Amitabha appears on his head indicating his affiliation with the Amitabha family.

8. Jatamukuta	In different places
9. Sankhanatha	Baudh, Udayagiri now in San Francisco Museum, Mudgala 1 –4
10. Amoghapasa Lokesvara	Solampur, Udayagiri, Ratnagiri
11. Sugatisandarsana Lokesvara	Udayagiri (Patna Museum), Cuttack, Dharmasala – 3
12. Halahala Lokesvara	Achutarajpur, Meghesvara Temple[25] in Bhubaneswar –2
13. Standing Lokesvara and Seating Lokesvara in conventional mode	In different places
14. Visnu-Lokesvara	Siddhesvara temple at Jajpur
15. Simhanatha Avalokitesvara	Baneswarnasi
Total 15	**130**

3.II.2.3 Forms of Manjusri

Manjusri is the Buddhist god of wisdom and knowledge, and hence is represented in sculpture holding a sword and *Prajnaparamita* book. The sword, called *prajnakhadga* in some *sadhanas*, invariably in his right hand, is intended to cut asunder all ignorance, while the book, in his left hand, is the means of attaining transcendental wisdom. As bodhisattva of wisdom he is some times identified with ultimate substance *dharmadhatu*. In fact it is to one of the forms of Manjusri, Dharmadhatu Vagisvara that the most common sacred object after caitya i.e *dharmadhatu* is dedicated in Nepal. Sylvain Levi in the context of Nepal records that *dharmadhatu* is dedicated to Dharmadhatuvagisvara Manjusri and if a *vajra* is kept on the top, it is called Vajradhatu, which is dedicated to Vairocana. (Levi 195 II: 19). Thus Manjusri, particularly *dharma* variety is always identified with ultimate essence. The Nispannayogavali refers to *Dharmadhatuvagisvara*

---

[25] Mallman has brought to light this sculpture in her article how the Buddhist deity is worshipped as Brahma and Sarasvati (Mallman 1961: 203-20). Worshipped as Uma-Mahesvara in the *Jagamohana* of the 12th century Meghesvara temple of Bhubaneswar, Halahala Lokesvara is six-armed and has three heads. The trident, entwined by a serpent stands on the right back corner of the seat while the *kapala* is at the back left corner. Lokesvara is seated in *lalitasana*. He has principal right hand in *varada*, as prescribed in the *Sadhanamala* (*Sadhanamala*: 65-66) where as Siva is usually depicted in *abhaya mudra* when he is with Parvati and hold a chin of Uma and/ or a *nilotpala*. On the other hand the raises middle hand holds a rosary while the arrow in the uplifted back hand is partially obliterated. With one of his left hands, she embraces the *Prajna* (Donaldson 2001:209).

mandala. Dharmasankahsamadhi Manjusri of Ratnagiri corresponds iconographically to Vajraraga Manjusri or Vairocana, according to the traditions of Amoghavajra (who took *Vajradhatu mandala* to China) and the Tibetan version of *Mahavarocanasambodhi* (Wayman and Tjjima 1992: 37). Mallman and following her Van kooij observe that some sort of unification took place between Manjusri and Vairocana and other Buddhas (Mallman 1975).The *Sadhanamala* describes 13 forms of Manjusri.

Table 3: Forms of Manjusri

1. Siddhaikavira	Ratnagiri (bronze) –1
2. Dharmasankha Samadhi	Ratnagiri – 3
3. Dharmadhatuvagisvara	Aragarh –1
4. Arapacana Manjusri	Ratnagiri 2, Achutarajpur 1, Kusinga 1, Khiching (Baripada Museum) 1 –5
5. Manjuvajra	*Amarprasadgarh*[26] *–1*
6. Manjuvara	Ratnagiri (5), Khiching (3), Nagaspur (1), Vajragiri (1), Kalyanpur (1) – 11
7. Manjughosa	Ratnagiri monolithic stupa –1
8. Maharajalila Manjusri	Ratnagiri (3), OSM (1), Paschimesvara Siva temple in Talcher (1) –5
9. Vajraraga	On the back slab of Aksobhya and Amitabha image at SDO- compound Museum –2
10. Two-armed with book on utpala and varada mudra (non-textual) – both standing and seating	Ratnagiri monolithic stupa – 29, other images at Ratnagiri –12, Lalitgiri –1, Brahmavana –1, Vajragiri (OSM) –1, Udayagiri – as attendant deity in various *mandalas* as well as the central image in the rock-cut Manjusri *mandalas* –8, Solampur –2, Dihakula –1, Achutarajpur –3 – 58
Total 10	**88**

[26] Guhya Manjuvajra of Amarprasadgarh is wrongly identified as Trailokyavijaya by Sahu (Sahu 1958: 217). The *Manjuvajra mandala* of the *Nispannayogavali (mandala No 20) (Nispannayogavali: 48)* describes six-armed Manjuvajra variety to which the Amarprasadgarh image closely resembles. The six-armed deity sits in *vajraparyakasana*. His two principal hands holds a *vajra* and *ghanta* in *vajrahunkara mudra*.. By the second right hand he brandishes a sword over the heads and holds an arrow in the third right while in the second and third left hands he holds a bow and a lotus. The right face exhibits loud laughter and appears ferocious while the left one shows complete absorption in meditation.

Table 4: Cult of Eight Bodhisattvas* and other Bodhisattvas

1. Samantabhadra	Lalitgiri (I) 3, Udayagiri , Solampur(s), Ratnagiri(s) 3 – 13
2. Maitreya	Ratnagiri(s &i) 4, Udayagiri 7 (s), Lalitgiri 4 (i), Achutarajpur (i)2, Solampur(s) 1 Khiching (s)1, Baud – 20
3. Lokesvara	In many places
4. Ksitigarbha	Lalitgiri (i& S) 2, Ratnagiri (s) 3, Udayagiri(s) 7, Achutarajpur (I) 1, Solampur (s) 1 Khiching (s) 1–15
5. Vajrapani	Ratnagiri (s&i) 4, Vajragiri (i) 1, Lalitgiri (i) 1, Achutarajpur (i) 1, Solampur(s) 1, Udayagiri (s) 5, Khiching (s)
6. Akasagarbha	Lalitgiri (i) 2, and at other places under Vajrapani section
7. Manjusri	In many places
8. Sarvanivaranaviskakambhin	Lalitgiri (i &s) 2, Ratnagiri 3 Udayagiri (s)8
Other Bodhisattvas	
1. Chandraprabha	Lalitgiri 1

It is to be noted that independent, freestanding Bodhisattvas as part of a *mandala* is found exclusively at Lalitgiri. Given the size of these *bodhisattvasa*s one can surmise the extensiveness of *Tathagata mandala* in Lalitgiri, of which Donaldson has identified five.

Panca Buddha and their emanations in Odisha

Aksobhya

In the absence of elephant or *vajra* symbols by which Aksobhya is identified, the recognition is mainly made on the basis of the absence or presence of attendant Bodhisattvas and specific *mudra*, in Aksobhya's case it is the earth-touching (*bhumisparsamudra)*. His image is found in many places but the largest is found in Udayagiri where there are at least four Aksobhya *mandalas*. The following table represents his emanation.

*** The Bodhisattvas either surround a *Tathagata* image on the backslab or exist independently and mentioned as 's' or 'i' respectively.**

Table 5: Emanations of Aksobhya

GODS	PLACES	GODDESSES	PLACES
Candrosana	Ratnagiri		
Heruka	Ratnagiri, Achutarajpur, Choudwar Kuruma	Mahacina Tara	---------
Hayagriva	As attendant of Lokanatha he is found all over Odisha	Janguli	Haripur, Kuruma
Krsnayamari	Ersama, Ratnagiri (as an attendant of Avalokita	Parnasabari	Ratnagiri
Jambhala	In Numerous places	Vasudhara	Udayagiri, Ratnagiri, Dharmasala, Lalitgiri
Trailokyavijaya	Achutarajpur, Ratnagiri	Nairatma	Trivienisvara temple, Tiruna
Sambara	Ratnagiri		

Amoghasiddhi

The following table represents gods and goddesses of Amoghasiddhi family.

Table 6: Emanation of Amoghasiddhi

GODDESSES	PLACES
Khadiravani Tara	See different forms of Tara
Sita Tara	
Dhanada Tara	
Parnasabari	Ratnagiri, Dharmasala and Udayagiri
Mahamayuri	Kosangarh, Badasahi, Ratnagiri

* Vajramrta is the sole god in Amoghasiddhi family, and is not found in Odisha.

Amitabha Family

Similarly the following gods and goddesses of Amitabha family are found in Odisha. The *Sadhanamala* refers to Mahabala and Saptasatika. I have not come across any image of Saptasatika Hayagriva, who is described as holding *vajra* and *danda* in his two hands and has a horse face. At Lalitgiri I found an image of Hayagriva having horse face but his two other cognisance are absent. On the other

hand, Hayagriva in *vandanavinayi-mudra* is found in Khasarpana and Jatamukuta Lokesvara images of Odisha. Mahabala also figures as an attendant deity on Jatamukuta Lokesvara image. Among the goddesses, different varieties of Kurukulla and Bhrkuti are found in Odisha. On the other hand, I have not come across any Mahasitavati image.

Kurukulla: There are three different forms of Kurukulla, namely *Sukla*-, Uddiyana and Tarodbhava Kurukulla. The second one suggests the popularity of the god in Uddiyan*a*. Tarodbhava Kurukulla variety is found at Ratnagiri II monastery area, Udayagiri rock-cut image, *Candana Mandapa* in Kakatpur, now worshipped as goddess Narayani. Uddiyana Kurukulla is found from Achutarajpur bronze hoard. On the other hand Bhrkuti is found as attendant deity in Jatamukuta and Khasarpana Lokesvara images of Odisha and also occur independently.

Emanation of Vairocana

While Vairocana image is found in many places including at Lalitgiri, Ratnagiri and Udayagiri, his *prajna* Locana is discovered from Ratnagiri, Gardeipancana and possibly a three-headed Devi image near the Raghunatha temple at Solampur. The three-headed Devi holds a lotus on her left and a sword on her right. Vairocana's male emanations, Namasangiti is not found in Odisha. Out of eight goddesses of Vairocana family, six are found from Odisha. They are Marici, Usnisavijaya, Sitapatra Aparajita, Vajravarahi and Cunda.

The Buddhist counterpart of Surya is found all over Odisha attesting the popularity of the goddess in Odisha. Asokakanta Marici is found from the bronze hoard of Achutarajpur, Ratnagiri and many other places. Eight-handed standing Marici, called Maricivupa, who is without any companion, is found from numerous places. Also found are eight-armed standing Marici with companion called Samksipta Marici and Uddiyana Marici from Maricipur and Odosingoda in Jajpur district.

Table 7 : Emanation of Vairocana

Goddess	Place
Marici	In many places
Usnisavijaya	Ratnagiri
Vajravarahi	Choudwar, Baseli Thakurani, Badagaon
Cunda	Ratnagiri, OSM, Udayagiri, now in Patna Museum, Achutarajpur and other places
Aparajita	Lalitgiri, Udayagiri and Ratnagiri

Conclusion

The paper made an attempt to bring in archaeological correlates of forms of Buddhism which Padmasambhava took to Tibet in 8th century. Juxtaposed with the archaeological evidence of Buddhism in 8th century Odisha, are the many references in Tibetan texts of medieval period, in the account of Subhakarasimha, Amoghavajra and in brahmanical texts which clearly attest that Odisha was a cradle of Vajrayana Buddhism. It is high time that the Tibetan scholars move beyond the conventional descriptions in medieval Tibetan texts about the location of Oddiyana in northwestern Himalayan mountainous region and re-examine various brahamnical and Buddhsit texts in the light of rich archaeological traces of Padmasambhava's Buddhism in the monasteries, temples and texts of Odisha.

Appendix 1: Description of various Pithas in various texts

Name(s) of pitha	Body part represented	Associated Goddess	Associated God	Location	Number / Source
Kamakhya Kamagiri Kamarupa Kubjika	mahamudra yoni	Kamesvari Kamakhya	Kamesvara	East Gauhati, Assam (Kamarupa)	4/4-HT (Hevajra Tantra 4/4-KP (Kalika Purana 3/7-KP (Kalika Purana 3/4-SM (Sadhanamala) 1/5-NS (Natha Siddhas) 1/8 (jnanarva tantra) 1/10 37/42 17/51
Uddiyana Oddiyana	thighs	Katyayani	Jagannatha	West (?) Uddiyana Swat Valley, Pakistan *2	2/4-HT 1/4-KP 2/7-KP 1/4-SM 7/8 4/10 1/18 27/42
Jalandhara Jullendhar Jalasaila	stana breasts right breast	Tripuramalini Tripuranasini Candi	Bhisana Bhisan Isana Mahadeva	North near Nagarkot, Punjab 31N 75E	1/4-HT 2/4-KP 5/7-KP 6/8 2/10 5/18 6/42 6/51
Purnagiri Purnasaila Purna	neck & shoulders	Purnesvari	Mahanatha	South (?) vicinity of Bombay Maharashtra	3/4-HT 3/4-KP 6/7-KP 2/4-SM 3/10

Hingula Hingulata Hingulaya	brahmarandra crown-aperture fontanelle	Kottari Kotarisa Kottavi	Bhimalocana Bibi Nani (GG Nana)	Hinglaj, Pakistan 25N 65E	3/5-NS 3/18 5/42 1/51
Sirihatta Srihatta Srisaila	griva nape of neck ?	Mahalaksmi Mahamaya	Samvarananda Sarvananda	Sylhet, near Srihatta, Assam	4/4-SM 2/5-NS 27/51
Devikuta Devikotta Devidaikotha	both feet	Mahabhaga		Banghar, Dinajpur, Bengal	1/7-KP 8/8 2/18
Manikarnika Varanasi	kundala earrings (!)	Visalaksmi	Kala	Varanasi (Benares) Uttar Pradesh	5/10 6/18 23/51
Javalamukhi Jvalanti	jihva tongue	Ambika Jvalamukhi Siddhida	Unmatta	Darang, Tahsil Dera Gopipur Kangra, Punjab 31N 76E	6/10 7/42 5/51
Prayaga	hast-anguli ten fingers ?	Lalita Alopi	Bhava	near Allahabad	8/18 19/42 20/51

Epilogue

There is less than hundred manifestations of Guru Rinpoche identified or unearthed in the Swat Valley region of present day Pakistan and Afghanistan. However there are more than thousand manifestations of Guru have been found out in present day Odisha of India which was known as Uddiyana during 8th Century C.E. There are 15 different forms of 'Abolokiteswara' located alone in 130 places, 10 different forms of 'Manjushree' located in 88 places, 12 different forms of 'Tara' in located in 178 places of Odisha are sufficient manifestations of Guru Padmasambhava. Apart from these, there are various manifestations of nine different Bodhisatwas like Samantabhadra, Lokeswara, Khitigarbha, Bhajrapani, Akashagarbha, Manjushree and Chandraprava etc. are located in different places of Odisha. These are sufficient evidence of Guru Padmasambhava hailing from present day Odisha, the then Uddiyana.

x x x x

During 8th Century C.E., the Pakistan region was under the Muslim rule after Muslim invasion. Again the Northern India, particularly the present day Pakistan area had direct trade and personal interaction with Egypt and Persia. The languages used, the accent of spoken words, even the names given to children

were strongly influenced by the Egyptian-Persina interaction of people and trade. It was quite unlikely that the name of 'Padmasambhava' could be attributed as a name to any child in that area during 8th Century C.E. Even the name of King Indrabhuti was an alien in that area during the same period.

There is no trace of Lake Dhanakosha in the Swat Valley region.

It is quite possible that Guru Padmasambhava might have visited Swat Valley area and his influence on people could have been manifested in the different forms of Guru in Swat Valley as seen and identified by the two Tibetan Lamas who discovered them in Swat Valley and believed it to be the birth place of Guru.

Foot Note

In 712 C.E. the Muslim general Muhammed bin Quasim conquered northern India, establishing himself in the region of modern-day Pakistan. The Muslim invasion saw an end to the indigenous empires of India and, from then on, independent city states of communities under the control of a city would be the standard model of government. The Islamic Sultanates rose in the region of modern-day Pakistan and spread north-west. The disparate world views of the religions which now contested each other for acceptance in the region and the diversity of languages spoken, made the unity and cultural advances, such as were seen in the time of the Guptas, difficult to reproduce. Consequently, the region was easily conquered by the Islamic Mughal Empire. India would then remain subject to various foreign influences and powers (among them the Portuguese, the French, and the British) until finally winning its independence in 1947 C.E.

N.B.: This Foot Note portion is taken from Wikipedia 'Ancient History of India' authored by.

_Key
/4-HT four pithas named in the Hevajra Tantra; 7th or 8th cent.
/4-KP four pithas named in the Kalika Purana (chapter 64); ca. 9th cent.
/7-KP seven pithas listed in the Kalika Purana (chapter 18); including the earlier four but in a different succession
/4-SM four pithas named in the Sadhanamala
/5-NS five pithas revered by the Nath Siddhas
/8 eight pithas listed in the Jnanarnava Tantra as the most important
/10 pithas listed in the Rudrayamala; ca. 9th cent.
/42 pithas listed in the Kubjika Tantra
/51 the list of 51 pithas occuring in the Pithanirnaya (as (re-)constructed by Dines Chandra Sircar from ten different manuscripts)

* *Dr.Umakanta Mishra is a Senior Faculty in the dept. of History, Ravenshaw University, Cuttack.*

Referances :

1. ________________'Preliminary Report on an Archaeological Survey in Swat', *East and West*, IX.4, 1958: pp. 279-328
2. ________________2005: Lumbini, The Archaeological Survey Report (1992-1995), Japan Buddhist Federation.
3. Bagchi, PC (1930) "Reviews on *Sadhanamala*", *Indian Historical Quarterly*, Vol VI, 565-570.
4. Beal, S. (1966 reprint) *Si- Yu-ki or Buddhist Records of the Western World*, London, Kegan Paul.
5. Bhattacharyya, B (1929) Two Vajrayana works consisting of the Jnanasiddhi and the Prajnopayaviniscaya, Gaekwad Oriental Series 44, Gaekwad Oriental Institute: Varoda.
6. Bhattacharyya, B. (1967 reprint) (ed.) *The Guhyasamaj Tantra or Tathagataguhyaka*, Gaikwad Oriental Series 53, Baroda
7. Braarvig, Jens (2006) (ed.), *Manuscripts in the Schøyen Collection: Buddhist Manuscripts Volume III*, Hermes Publishing, Oslo.
8. Chandra, Lokesh (1980) 'Oddiyāna: A New Interpretation' in: Michael Aris & Aung San Suu Kyi, eds., *Tibetan Studies in Honour of Hugh Richardson*, Vikas Publishing: New Delhi 1980.
9. Chattopadhyaya, A. & Lama Chimpa 1970 (tr.) *Taranath's history of Buddhism in India*, edited by Debi Prasad Chattopadhyaya, Indian institute of Advanced Studies: Simla.
10. Chattopadhyaya, B.D. (1987), *A Survey of Historical Geography of Ancient India*. New Delhi: ICHR 1987.
11. Davidson, Ronald M. (2002 b): "Reframing Sahaja: Genre, Representation, Ritual and Lineage," Journal of Indian Philosophy 30.
12. Donaldson, T. E (2001) *Iconography of the Buddhist Sculptures of Odisha*, 2 vols., Delhi: IGNCA/Aryan Book.
13. Dowman, Keith (1996)1996*Sky Dancer - The Secret Life and Songs of the Lady Yeshe Tsogyel*", Snow Lion Publications: New York.
14. Ghosh, A. (1942), Khadipada Image Inscription of the time of Subhakara," *EI* 36: 247-248.
15. *Kalahana's Rajatarangini* (The saga of kings of Kashmir) ((12th cent./1935 , tr. By R.S Pandit, New Delhi: Sahitya Academy.
16. Kar, Karunakar (1989 reprint) Ascarya Caryacaya (Oriya), Sahitya Academy: Bhubaneswar
17. Mitra, Debala (1978). *Bronzes from Achutarajpur*, Agam Kala Prakashan: Delhi.
18. Mitra, Debala (1981–3). *Ratnagiri* (1958–61), 2 vols, MASI 80, ASI: Delhi:
19. Per Kvarne, (1977], An Anthology of Buddhist Tantric Songs: A Study of the Caryagiti, Det Norske Videnskaps-Akademi II Hist.-Filos, Klasse Skrifter Ny Serie, no. 14 [Oslo: niversitetsforlaget, pp. 48, and 86).

20. Phelps, Terence A (undated) *Lumbini On Trial: The Untold Story, available on* http://www.lumkap.org.uk/Lumbini%20On%20Trial.htm#p5
21. *Pithadinirnaya* attributed to Sakyarakshita, To. 1606. bsTan-gyur, rgyud,a, fols. 131b7-133b6: pp. 45–83.
22. Reynolds, John Myrdhin (1996) (trans., ed.). *The Golden Letters: the Three Statements of Garab Dorje, the first teacher of Dzogchen.* Ithaca, NY: Snow Lion.
23. Roerich, G. N. (1953) *The Blue Annals*, 2 parts, Royal Asiatic Society of Bengal Monograph Series, VII: Calcutta.
24. Sahu, N. K. (1958) *Buddhism in Odisha*, Bhubaneswar: Utkal University.
25. SC Das 1908: Tantra Literature, Calcutta.
26. Schmidt, Erik Hein (1993) (ed.) *Lotus Born: The life story of Padmasambhava Recorded by Yeshe Tsogyal*), New York: Sambhala Edition.
27. Shashibala (1989) *Comparative iconography of the Vajradhatu- Mandala and the Tattva Sangraha*, Sata Pitaka series 344, Delhi: IAIC.
28. Shastri, H. P. (ed.) (1927) *Advayavajrasamgraha*, Baroda, Gaikwad Oriental Series: 90.
29. Shoshin, Kuwayama (1991) "L'inscription du Ganesa de Gardez et la chronologie des Turki-Sāhi," *Journal Asiatique*, vol 279, no-3-4: pp. 267–287.
30. Sircar, D.C. (1948/1971) *Sakti Pithas*, Delhi: Motilal Banarsidass.
31. Snellgrove, D and H. E Richardson (1968) *A Cultural History of Tibet*, Praeger: New York.
32. Snellgrove, D (1987) *Indo-Tibetan Buddhism*, Oxford University Press: Serendia
33. Snellgrove, D. (1959) *The Hevajra Tantra: A Critical Study*, 2 vols., London Oriental Series 6, London: Oxford University Press.
34. Snodgrass, A. (1988) *The matrix and Diamond World Mandalas in Shingon Buddhism*, 2 vols, Sata pitaka Series 354-55, Delhi: IAIC
35. Takakusu, J (1966) tr. *A Record of the Buddhist Religion as practised in India and Malay Archipelago (671-695) by I-tsing*, Delhi: Munshiram Manoharlal (reprint).
36. *The Nispannayogavali of Mahapandita Abhayankara* (1972reprint) Edited by B. Bhattacharyya, Gaikwad Oriental Series 109, Gaekwad Oriental Institute: Baroda.
37. *The Sadhanamala, 2 parts* (1925, 1928) (ed.) by B. Bhattacharyya, (reprint) Gaikwad Oriental Series 26 & 41, Gaekwad Oriental Institute: Baroda
38. Tripathy, A "The Real Birth Place Of Buddha Yesterday's Kapilavastu, Today's Kapileswar", *Odisha Historical Research Journal*, vol XLVII: 1-15
39. Tucci, G (1940/1971) Travels *of Tibetan Pilgrims in the Swat Valley*, Greater India Society (Calcutta)/ Opera Minara, II, Roma, Bardi.
40. Van Kooij, K.R. (1972) *Worship of the Goddess According to the Kalika Purana*, Leiden: E. J Brill.



Odisha and Tibet: The Literacy Legacy

* Dr. Khageswar Mohapatra

Odisha and Tibet are, though geo-physically far apart, yet they had very close relationship at three other levels – historical, spiritual and literacy. Much has been researched, written and established in the spheres of history and religion (generalised comments without any reference). The contact at the literacy level is less known. The foremost fact is the contribution of Odisha on developing a writing system and a script for writing the Tibetan language in its own script. The story of that aspect is discussed below.

Many of the Tibetologists who believe in the 'alphabetic mission' of Thon-mi-Sambhota to India, hold the view that he came to Kashmir in search of a model to characterize Tibetan language with a writing system. Kashmir was no doubt a great Buddhist centre, but there is little evidence, either historical or paleographical, with regard to the framing of Tibetan alphabets by Sambhota in the model of Kashmir script. Although Dr. Snellgrove defends this view with the explanation that "Unfortunately the complete destruction by the Moslems of the Buddhist civiliasation of Kashmir has removed all evidence which might finally have confirmed the Kashmir origin of Tibetan writing" (Snellgrove Year ??) *Buddhist Himalaya*, p141), the Tibetan characters do not seem to have any formal relation with a script of the Kashmir region. Hence, Kashmir origin of Tibetan alphabets seems to be as doubtful as the alphabet mission of Sambhota.

However, leaving aside the question of determining the Indian origin of Tibetan alphabets, it is to be admitted that at least two Indian scripts, viz, 'Wartu' and 'Lan-tsha' or 'Ranja' were introduced into Tibet from a very early period. Mr. S. C. Das, who held the view that "sambhota framed the system of Tibetan characters, viz, U-Chan or 'letters provided with heads' (matras) adapted from the Devanagari, and u-me or 'headless' from the Wartu" (J.A.S.B., vol. L, P.219) suggested that Lan-tsha, a style of writing in use among the Nepalese Buddhists, is a form of ornamental Devanagari and "Wartu is probably the language of the people of Kafiristan or Bactria" (J.A.S.B., Vol.L1, P-2). After him the problem of identifying Lan-tsha as a form of Devanagari has never been difficult, but as regards Wartu his suggestion has been highly confusing. This has created problem almost similar to the problem of identifying Uddiyana with Swat Valley rather than with Odisha.

The Tibetan term 'Wartu' might have two alternative bases firstly, it might have been from a place-name, and as such we may suggest 'Wu-tu' 'Wu-ta', the

Chinese name of Odisha, and secondly, it might have been from a characteristic name like 'Vartula' (round-shaped). In support of this explanation there are both historical and paleographical evidences.

Historically, Tibet had close cultural link with Odisha from as early as the 7th century A.D. Odisha was then famous in the Buddhist world as Uddiyana Pitha, the cradle of Tantric Buddhism. There were a good number of monastic institutions all around the country and the one at Ratnagiri developed by the 8th century A.D. into a great University, where the famous scholar Prajna studied Yoga and went to the court of the Chinese Emperor Te-tseng in 795 A.D. as a cultural emissary of the king of Wu-cha (Odisha) with an autographed manuscript of '*Gandavyuha*' as a token of homage. Another such famous centre was Jagaddala Vihara which, according to *Pag Sam Jon Zang*, provided an asylum to the Buddhist when their monastic strongholds in Bihar and Bengal were sacked and destroyed by the Muhammedans (ref?). Sakya Sribhadra, the abbot of Odanapuri took temporary shelter here before he fled to Tibet. It was also in this monastery scholars (Lotsavas) from Tibet flocked in large number with a view to rendering the Sanskrit texts into Tibetan. Dr. N. K. Sahu in his book on 'Buddhism in Odisha' (Bhubaneswar 1958) has given abundant evidence of such cultural contacts between India and Tibet. Considering his accounts of Tibet's cultural indebtedness to Odisha, it seems quite probable that the writing system of Odisha had come to rescue of the Tibetan scholars at a particular point of time when they had not a very developed script and that Odishan script was spelled by them as Wartu, either for its round characters or for belonging to Wu-tu region.

Paleographically, Wartu and Odia scripts show remarkable affinities with each other, so much so that some of the Wartu letters have no difference at all from the corresponding Odia letters. Before coming to comparative discussion, it is to be noted that the description of Wartu as given here is based on a small manuscript preserved in the Department of Indo-Tibetan studies, Visva Bharati University, India. This manuscript contains a detail description of Lan-tsha and Wartu with notes in Mangolian and Tibetan. The Colophon read as:

'The best scripts of Brahma, along with Tibetan and Hor Mangolian scripts are given here without being mixed up; with due precision and less decoration. This has been done by the specific direction of Thobchen-Wang, the 16th child of the Sheng-tsu family, the greatest of all noble souls. For the convenience of propagation of religion, the Wartu script is reproduced here in the same manner as it was corrected by Ngug-dwang-blo-bzand rgyal-p'si-ngya Mtso, the incarnation of God.

It is evident from the study of the inscriptions that Oriya script has evolved through the following stages of development: Bramhi, Kusana Bramhi, Gupta script, Acute-angled script including nail-headed etc, Later Kalinga script, proto-Bengali script. In fact from the 7^{th} century A.D. a distinctive system of writing developed in Odisha. Several types of letters came into use and experiments went on to evolve a script that would be suitable for representing the basic sounds of the language and also for the writing media. There are instances for a particular inscription being written in mixed characters taken from several scripts and a particular king using different scripts in different inscriptions viz. the Mandasa copper-plate grant of Ananatavarman of 1091 A.D. out of the total number of 738 letters used 199 are southern Nagari, 59 are Telgu, 101 are Grantha, 157 are Odia and the rest are similar. To those that are found in the charters of the earlier Ganga Kings of Kalinga.

During this transitory period on the basis of the acute-angled alphabets the Proto-Odia script developed. Buhler's later Kalinga script and Proto Bengali script are but two earlier stages in the development of Odia script and may be rightly termed as Proto-Odia script. The wedge-head or nail-head combined with then acute-angled characters of the 7^{th} century gradually gave away to short horizontal top-strokes and the 'Nepalese hook' or small triangles attached to the left of the letters. Both these later devices were rather practically necessitated for writing on palm-leaves by iron-stylus. Later on, these hooks developed into semi-circular top-curves. It may be mentioned that such development took place partly due to the influence of south-Indian system of writing (Acharya 1999).

While both the scripts went through the nailheaded, cursive to round phase, the actual palaeographic similarities between the two need to be spelt out.

The epigraphical records of Odisha present only specimens of the stylized writing system. It is presumed that there existed a cursive system and, in that the characters might have attained roundness from a much earlier period. In that case Proto-Odia script might have begun its stride from the 7^{th} century A.D.

In the light of the above discussions one is tempted to draw the following conclusions.

i) Wartu is closely related to the early Odia script than to the language of Kafiristan or the script of Kashmir.

ii) Even if the author of the above mentioned Tibetan manuscript had given a description of the Odia script a later period that does not disprove the naming of Odia as Wartu in Tibetan tradition.

iii) The close cultural link that existed between Tibetan and Odisha of Uddiana fame and the high place achieved by the Odishan Buddhist Gurus especially Guru Padmasambhava in Tibetan religious history lend support to the theory that the Odisha script was introduced into Tibet from a very early period and also probably that provided a model for Thon-mi-Sambhota's alphabetic inventions.

iv) The Vajrayani Sahajiya Buddhist Siddhas composed "Carya" songs in "Proto-Odia" language during 9th -10th Century A.D. (More discussion required on the proto-Odia character of Carya songs bringing in the historiography of it from *Baudha Gano O Doha* by Benoytosh Bhattacarya and Bagchi's days). These song-poems were very popular among the Tibetan Buddhists. Dr. P.C.Bagchi discovered the Tibetan translation of those songs in Tongur, Narthang Edition, Rgyd-gred XL-VII-35 (Ref. *Journal of the Department of Letters, Vol-XXX*, 1938, Calcutta University??? (Asiatic Society??). These facts indicate that the compositions of the Odishan Siddha poets had good impact on their Tibetan counterparts.

v) It is remarkable that 'Oddiyana' is explicitly mentioned in one Carya song (No.4 by Gundaripa) where the poet says "Yogini in a rage is not coming to the bed, and is fleeing to Oddiyana from Manikula. "Khepahun joini lepa na jaa, Manikula bahia Odiane samaa". Apart from the mystic meanings, the place names have read geographical references to Odisha, which was a high centre of the Vajrayana/ Sahajayana system of the Tantrik Buddhism.

* *Dr. Khageswar Mohapatra is a retired Proffesor from Vishwa Bharati, Shantiniketan.*



The Great Buddhist Acharya Padmasambhava of Odisha and his Mission in Tibet

***Prabir Kumar Pattanaik**

Introduction

In the process of evolution and development of Tibetan Buddhism, four persons played significant role – they are Santaraksita, Padmasambhava, Kamala-sila and the Tibetan king Khri-sron-lde-btsan. The following ditty was composed in Tibetan for them:

"The deputy of the conqueror (Buddha), the holy Zi-ba-htsho (Santaraksita),
And the Superior Master of incantations, the ascetic Padma-hbyun (Padmasambhava),
Kamala-sila, the crest-ornament of the wise,
And Khri-sron-lde-btsan (king), of surpassing thoughts,
Through these four, like sunrise in the dark country of Tibet,
The light of the holy religion spread as far as the frontiers;
The holy men of unchanging kindness,
All Tibetans will for ever reverently salute." [1]

Guru Padmasambhava belongs to Uddiyana, which is nowhere else but must be in Odisha. The purpose here is to have some insight on the related historical, archeological, and epigraphical as also literary works and collect and collate the facts to establish the issue. This needs to look into the subjects relating to that period and also before it both in Tibet, India and more specifically in Odisha, which could link and lead.

The related subjects are quite broad and the available resources for reference are also huge. The contents and references are mainly drawn from extensive historical and Buddhist literature. Attempts have been made to include only the most essential facts and to make the write-up as brief and focused as possible. The chapters included are: Buddhism in Tibet, Guru Padmasambhava and his religion in Tibet, Indrabhuti and Laxmikara, Uddiyana in Odisha, Mahayana Buddhism in Odisha, Buddhists Monuments and Images in Odisha, and Swat Valley is not Uddiyana; with a brief conclusion.

---

[1] A.H. Francke, '*Antiquities of Indian Tibet*' (1914, Delhi, R 1999), vol. II, pp. 87

1. Buddhism in Tibet

That the teachings of Buddhism, wherever they spread, were able to arouse a new historical consciousness in the people's mind is no where seen so vividly as in Tibet. Tibet's most gifted ruler Sron-btsan-sgam-po (born in 617 A.D.) [2] first conceived of the idea of reducing spoken Tibetan to a system of alphabetical writing to facilitate the coming of Buddhism from India. Cultural contacts with the Buddhists world around Tibet like India, Khotan, Mongolia, China, Burma were established two centuries before him. The king married royal princess of Nepal and China (both Buddhists). This helped the king in bringing his people to the forefront of civilization by introducing Buddhism in Tibet.

He selected a brilliant Tibetan with other 16 aspirants to go down to famous seats of learning in India to study epigraphy, phonetics and grammar and after mastering these - to invent an alphabetic script for Tibetan language and establish its grammatical structure. This person Thonmi Sambhota fulfilled the task so well that besides composing eight independent treatises on Tibetan writing and grammar, he also prepared the first Tibetan translations of some Sanskrit Buddhist works.

Buddhism with some of its cultural advances and paraphernalia was thus brought to Tibet to replace the old animistic and Phon (Bon) religious beliefs. Although it came – it did not take root as easily or quickly as the king wished. It had to wage incessant and arduous struggle for over three centuries against indigenous Phon beliefs. After this king, establishment of Buddhism as a State Religion of Tibet occurred in the reign of his 5th successor Khri-sron-lde-btsan (755-797 A.D.), who in spite of opposition, invited Santaraksita, the High Priest of Nalanda University and appointed him as the High Priest of Tibet to spread the genuine teachings of Indian Buddhism among his people. Due to certain problems from the powerful traditional believers, later on the king had to advise him to leave Tibet for some time to escape the anger and prejudice of the masses. Santaraksita was wise enough to see that one man well versed in esoteric methods and beliefs of Tantricism could solve the situation and he advised the king to invite the powerful Indian apostle Padmasambhava until he could return to Tibet to complete his mission. A scholar named Ananta from Kashmir also was invited to translate sacred texts and preach. The great respect in which the Tibetans hold the memory of Padmasambhava (otherwise called Guru Rinpoche) to this day is a testimony of the success he attained in this undertaking.

---

[2] Charles Bell, '*The Religion of Tibet*', (1931, Delhi, R 1997) pp.34 : (The king) ascended the throne in 642 A.D., when he was 13 years old

During this time, the king founded the first great monastery at Sam-ye on the model of Odantapuri (744 A.D.) in Bihar. Another important work was preparation of the first catalogue of translated Buddhist works and reorganization of the translation activities on sound lines by Santaraksita after his return, where he died towards the end of 8th century A.D.

After Santarakshita, the nihilistic traditions of Buddhist philosophy propagated by some Chinese monks gained upper hand. The king invited Santarakshita's able disciple and commentator Kamalasila from Nalanda and in debate he won. The defeated Chinese monks in course of time murdered Kamalasila in Tibet.

The reign of Khri-sron-lde-btsan, whom the chronicles call an incarnation of Manjusri, is the most important of the Kings in the history of the Land of the Snow (Tibet). His reign exercised also a great indirect influence on the ultimate destiny of Central Asia, through the elevation of Buddhism to State Region. This saved the main spiritual conquests of Mahayana Buddhism from the irreparable decadence to which it was subject to in the country of its origin. The Tibetan Buddhism made an enormous stride during his reign. This progress is indissolubly connected with the name of Padmasambhava, the greatest of the Indian '*Pandits*' who were called in by the king for helping him in the conversion of his subjects. Padmasambhava succeeded in establishing the Vajrayana form of Buddhism, which could find place in many of the old practices. Padmasambhava soon became all-powerful and completely dominated the mind of the royal families.

Gradually, over the centuries, the purer Mahayana doctrines also were introduced into the land, and new sects came into existence trying to reform older ones, either trying to synthesize with old practices and beliefs, or attempting to do away with them altogether. The king's younger son Ral-pa-chen (816-838 A.D.) came to throne and he was a great royal protector of the Tibetan Buddhism. He was also murdered by the supporters of his elder brother. The elder brother came to throne as a professed enemy of Buddhism. Only in the 11th century when Acharya Asanga came to Tibet, Buddhism again struck deep roots and became the national religion.[3]

---

[3] (a) - P.V. Bapat, ed., '*2500 Years of Buddhism*', (1956, Delhi, R.2009), pp. 63-65
- R.C. Majumdar, Gen.ed., '*The History and Culture of Indian People*' (Bombay, 1993), vol. IV, pp. 447-449 (R.C. Majumdar, '*Colonial and Cultural Expansion – Tibet*', Ch. XIV / sub. Ch. VIII), Bharatiya Vidya Bhawan

(b) Dr. Lucian Petech, '*A Study on the Chronicles of Ladakh*' (1939, Delhi, R 1999), pp. 69

(c) The History and Culture of Indian People, (Bombay, 1997), vol. III, pp. 635 (R.C. Majumdar, '*Intercourse with the Outside World*', Ch. XXIII / sub. Ch. 6)

(d) Eva M. Dargyay, '*The Rise of Esoteric Buddhism in Tibet*', (Delhi, R 1998), pp.247

King Sron-btsan-sgam-po, who initiated the new movement, naturally loomed large in the eyes of people when, in a later age, Buddhism became the dominant force in Tibet. He was regarded as an incarnation of Boddhisattva Avalokita; the Nepalese queen was considered the incarnation of Bhrkuti and the Chinese queen, that of Tara.

Because of the highly respected teacher Padmasambhava the Tantrics became respected members of society because it was only that time when Buddhist influence began spreading that Tibet became a formalized social and political entity. In this formation process, the Tantrics had a decisive influence, and the sons of powerful noble families became students of foreign Tantric teachers.

As mentioned earlier, the king Sron-btsan-sgam-po sent Thon-mi Sambhota with sixteen fellow students to India to Kasi (Benaras) and in some other literature it is mentioned as Kashmir (Francke 1914 /1999: 82) to study Sanskrit language and Buddhist literature. They were instructed to devise a written language for Tibet by adopting the Sanskrit alphabets to the phonetic peculiarities of the Tibetan dialect. Accordingly, they learnt the characters from the '*pandit*' Devavidyasimha and also learnt the language. Bringing them into agreement with the Tibetan language, they made them agree in form with the Nagari characters. Thonmi Sambhota with his team first translated some Sanskrit Buddhist texts into Tibetan like *Ratnamegha Sutra*, the *Karandavyuha* and the *Abhisincani-dharani* and in this work he was assisted by three Indian scholars. The work started by him culminated in the production of enormous mass literature comprising 4,566 texts in Tibetan translation. The texts were codified and preserved in two sacred Tibetan collections, namely the BKah-hgyur and Btsan-hgyur. These two great collections, which took centuries to develop through the joint labour of Indian and Tibetan monk-scholars, are popularly known as 'Kanjur' and 'Tanjur'. They are like the Sruti and Smriti of Tibet.[4]

2. Guru Padmasambhava and His Religion in Tibet

The King of Tibet Khri-sron-lde-btsan invited learned Santarakshita of Nalanda University to Tibet to spread the genuine teachings of Indian Buddhism among his people. The efforts of Santarakshita to preach Buddhism in Tibet, to establish the doctrines of Ten Virtues (Paramitas) and the Chain of Causal Phenomena (Protitya-samutpada) failed. He then recommended to the king to invite

---

[4] Suniti Kumar Chatterjee, ed., *The Cultural Heritage of India* (Calcutta, R 2006), vol. V, pp.720 (Suniti Kumar Pathak, Indian Literature Abroad – Tibet, Mongolia and Siberia, Part. V / Ch. 46)

Padmasambhava the powerful apostle of Tantrism[5]. Santarakshita came to Tibet from Nalanda where he founded the Sam-ye monastery. He lived there 13 years and passed away in 762 A.D.[6] In Tibet he was called Pandita Bodhisattva or Dharmasanthighosa[7].

During the last half of the eighth century, the king who inherited from his mother a strong obsession in favour of Buddhism sent to India for books and teachers. He sent to Nalanda for inviting the great priest Padmasambhava of Yogachara School.

Padmasambhava (750-800 A.D.) is said to have introduced the Vajrayana of the Mahayana Buddhism in Tibet and succeeded. He carried with him some tantric texts from India. *'Vajramantra-bhisandhimula Tantra'* translated by him in collaboration with the Tibetan scholar Vairocana, was one of these texts[8].

Buddhism in Tibet developed into a mystic esoterism through *dharani, mantra, yantra, Mandala* and *mudra*, which were practiced by the followers of later Mahayana forms of Buddhism in India. The tantric form introduced by Padmasambhava could find place in many of the old practices in a modified form. Some of the old practices of the Phon (Bon) religion were also combined with the Vajrayana practices. It was a form that could harmonize and compromise with the traditional practices of Tibetan masses, thus could be widely popularized, and gained mass acceptability.

Padmasambhava, the saint and practitioner of Vajrayana introduced Indian Tantric Buddhism into Tibet and he is said to have introduced also the Indian monastic system and the Lamaic hierarchy. Till the recent Chinese occupation of Tibet, this hierarchy of Lamas had been the main strong hold and impregnable tradition of the Tibetan Buddhism[9].

In the second missionary period, at the time of Atisa's coming to Tibet (1042 A.D.) some of the books attributed to the Chinese schools and the 'rDsogs-chen' system were unearthed as Concealed Books togetherwith the Eight

---

[5] 2500 Years of Buddhism, p-65

[6] Maurice Winternitz, *A History of Indian Literature* (Delhi, 1999), vol. II, pp.362

[7] The History and Culture of Indian People, vol. IV, pp.270 (Nalinaksha Dutt, The Patronate of the Pala Kings, Ch.XI – Buddhism/ sub. Ch. II – 2)

[8] The Cultural Heritage of India, (Calcutta, R 2006), vol. V, pp.720 (Suniti Kumar Pathak, Indian Literature Abroad – Tibet, Mongolia and Siberia, Part. V / Ch. 46)

[9] Sukumar Dutt, *Buddhism in East Asia* , (Delhi, R 2004), pp.204-205

Pronouncements of Padmasambhava. The rediscovered books were all credited also to Padmasambhava. Hence Padmasambhava was regarded as an emanation of the primary wisdom of all Buddhas, because these texts had been declared to have been written by him. In addition to transcendental legitimization, an historical legitimization was accomplished by declaring all famous 'rDsogs-chen' masters as Padmasambhava's disciples[10].

The names of the large numbers of Indian scholars who taught different aspects of Buddhism about this time (750-850 A.D.) in Tibet have been preserved. Among them may be mentioned Dharmakirti, Vimalamitra, Buddhaguhya and Santigarbha. They taught tantric rituals and mysticism based on the Buddhist Tantricsm. But the names of Santarakshita and Padmasambhava are held in special veneration. Padmasambhava was the greatest teacher of Tantric doctrines which spread all over the country. He became almost a legendary and mythical figure in Tibet[11].

At Padmasambhava's time all Tibet prospered and was happy; the people increased, their harvests were good, and it was time without strife. All the provinces on the four frontiers were subdued. Both political and religious practices were firmly established. During the lifetime of the king Khri-sron-lde-btsan (755-797 A.D.) the Phon religion was suppressed, and the holy religion was made to spread and flourished[12].

In Bhutan: In the middle of 8th century AD., the Indian saint Padmasambhava converted Bhutan to the Buddhist faith[13].

In Sikkim: Tibetan Buddhism is the state religion of Sikkim, and professed by majority of people (the Hinduized Nepalese lately settled in eastern Sikkim are not natives of Sikkim)[14].

About Padmasambhava: Padmasambhava is born in Uddiyana (present Odisha in the eastern India). His father is Indrabhuti, a king of Uddiyan. He is the real or adopted son of Indrabhuti. He studied in his country as well as in Bengal and also in Nalanda University. He is the brother-in-law of Acharya Santrakshita and

---

[10] Rise of Esoteric Buddhism in Tibet, pp. 37-38

[11] The History and Culture of Indian People, vol. IV, pp.447 (R.C. Majumdar, Colonian and Cultural Expansion – Tibet, Ch. XIV / sub. Ch. VIII)

[12] Antiquities of Indian Tibet, vol. II, pp.87

[13] J. Claude White, *Sikhim and Bhutan*, (1909, Delhi, R 2008), pp.99

[14] H.H. Risely, *The Gazetteer of Sikhim*, (1928, Delhi, R 2010), pp.24

married the Acharya's sister. He came to Tibet by Nepal in the year 747 A.D. Padmasambhava's teachings and life story, mostly made up from legends, marred also by many anachronisms[15].

The teachings of Padmasambhava – The Eight Pronouncements and the Concealed Treasures[16]: The Vajrayana is arranged in three major parts, i.e. (i) Tantras dealing with the ritual acts, (ii) Tantras dealing with ritual acts and meditational practices equally, and (iii) Tantras for the spiritual transformation. The above third part (Tantras for the spiritual transformation) is again sub-divided into three parts, viz. (a) The Great Yoga of development, (b) The Anu-yoga of accomplished meditation, and (c) the Ati-yoga of the Great Perfection. Again, the first one of the above sub-divided parts (a) The Great Yoga or Mahayoga of development is divided into two parts:

- Tantra Cycles
- Meditative Realization

- **The Tantra Cycles**: This section contains eighteen Tantras in general.

- **Meditative Realization**: It contains practical instructions for meditation and spiritual exercitium. These instructions are contained in the text group of Eight Pronouncements. They constitute the eight main doctrines of Padmasambhava.

The Tibetan tradition agrees that the doctrine of the Eight Pronouncements was brought by Padmasambhava to Tibet.

Padmasambhava taught these 'Eight Pronouncements' to the king Khri-sron-lde-btsan and eight of his vassals in Sam-ye, which was then a flourishing hermitage. The Master (Padmasambhava) gave these nine Tibetans the religious empowerments necessary for exoteric, esoteric, and secret *Mandala* of these great meditation exercises. In addition, he gave them instructions in meditational realization of the divine powers, which had visualized in the empowerment ceremony, so that they themselves could perform the exercises and finally realize the divine powers in meditation.

These eight religious persons from the entourage of the king are included in the "twenty-five religious persons, i.e. the king and his twenty-four vassals". They are

---

[15] Buddhism in East Asia, pp. 204-05
[16] The Rise of Esoteric Buddhism in Tibet, pp.17,28, 31-35,60-61

counted as the transmitters of these doctrines. Also part of this tradition, are the twenty-five Great Mystics, the twenty five Persons Gifted with Knowledge, the one hundred and eight Yogis, who reached the Body of Light.

This tradition of the Section of Meditative Realization is certainly the one which Padmasambhava had brought to Tibet.

The names of Eight Pronouncements: The names of these secret doctrines transmitted by literature do not lend themselves to a meaningful and concise translation.

Concealed Treasures: The texts originally belonging to the tradition of the "bka-ma" were later handed down as Concealed Treasures: - the cycle of the Eight Pronouncements (bka-brgyad) and the Cycle of 'kLong-chen-snyingthig'. Both Cycles were brought to Tibet by Padmasambhava. He hid these texts and made them a Concealed Treasure and thus he became the Master of Concealed Treasures. In this way he became more and more central figure in the Tibetan Buddhism's Old School (4^{th} – 9^{th} century A.D. period).

Acharya Padmasambhava and a few other persons who were full of the holy truth concealed for the benefit of future disciples many instructions concerning the most excellent spiritual potency and common spiritual potency in hiding places. They blessed these books that no harm would come to them and entrusted them to Protector of Concealed Treasures for safe keeping. They said a prayer so that only capable persons might find the books.

3. Indrabhuti and Lakshmikara

Indrabhuti (about 687-717 A.D.) was a king of Uddiyana[17] / Odivisha (Odisha)[18]. He was a king as well as a Tantrik Siddhacharya. He was father of Padmasambhava, who introduced Vajrayana Buddhism in Tibet.

Indrabhuti is the author of *Jnanasiddhi* and numerous other Tantric works. Indrabhuti, a Siddhacharya and a distinguished exponent of Vajrayana, argues in his *Jnanasiddhi* that the Truth or Reality has no objectivity, but, at the same time,

---

[17] A History of Indian Literature, vol.II, pp.379

[18] Debiprasad Chattopadhyaya, ed., *Taranatha's History of Budhism in India* (1970, Delhi, R 2010), pp.152

it is non-existent like the horns of a hare, but such similes are also used by the expositors of *Sunyata*[19].

The *Sadhanamala* or *Sadhana Samuccaya* is of great importance from the point of view of Buddhist iconography. The authors mentioned in them belong to 7th-11th centuries A.D. and those authors also appear in other places as authors of Tantras and tantric literature. A Sadhana from *Sadhanamala* also is attributed to the great tantric teacher Indrabhuti[20].

In the account of 84 *siddhacharyas*, Kambala-pa is mentioned as belonging to Odivisha, as being a disciple of Vajaraghanta and as being preceptor of the Siddha king Indrabhuti[21].

Taranatha (in his History of Buddhism in India) writes that at the time of Dharmakirti there were three Acharyas headed by Saraha and his disciple Lui-pada, and the four distinguished Tantrik Acharyas. viz. Kambala-pa. Lalitavajra, Padmavajra and Indrabhuti[22].

Another teacher Vimalamitra, who learnt the Maya Cycle from Buddhaguhya and also composed an extensive commentary on the *Prajna-hrdaya* and a lot of other works was staying in the court of king Indrabhuti. The Tibetan king Khri-sron-lde-btsan wanted him in Tibet and sent a team to king Indrabhuti for this purpose. Against the king's wish, the famous master went to Tibet[23].

Acharya Indrabhuti, who succeded Anangavajra, was a king of Sambala, one of the two dominions into which Uddiyan was divided, the other being Lankapuri, which was ruled by Jalendra. Indrabhuti took to tantric practices even when he was ruling the kingdom. He received Acharya Lalitavajra with due veneration when the latter visited his kingdom, and learnt from him more of tantric *sadhana*. Besides *Jnanasidhi* and contributor to *Sadhanamala*, his another famous tantric

---

[19] The cultural heritage of India (Calcutta, R 2006), vol. I, pp.488 (Nalinaksha Dutt. *Jainism and Buddhism – Schools and Sects of Buddhism*, Part - IV /Ch. 27 - II-IV)

[20] A History of Indian Literature, vol. II, pp.377-379

[21] Taranatha's History of Buddhism in India, pp.152 (20 n.)

[22] The History and Culture of Indian People, vol. IV, pp.268 (Nalinaksha Dutt, *Religion and Philosophy – B-Buddhism-Traditional Account by Taranatha*, Ch. XI, sub. Ch. II)

[23] (a) The Rise of Esoteric Buddhism in Tibet, pp.57
(b) Taranatha's History of Buddhism in India, pp. 422-423

work is *Kurukulla-sadhana*. In *Jnanasiddhi*, he points out that neither *mudra* nor *Mandala* nor *japa* nor *mantra* can help on to attain the Truth. It is with the help of Guru (master), and by following his direction that one must realize the Truth. He also composed *Sahaja-siddhi*[24].

Acharya Indrabhuti was succeeded in the spiritual leadership by his sister and disciple Lakshmikara who had also a few works to her credit. One of her works, *Advayasiddhi*, has been found in original Sanskrit. In this work, she more or less reiterated the views of her brother Indrabhuti. She is believed to be the preacher of Sahaja-yana. Lakshmikara's disciple and successor was Acharya Lilavajra[25]

Sambhala, Lankapuri

(a) The famous historian Dr. N. K. Sahu[26] with wider and strong references has established the location of Sambala, Lankapuri in western Odisha, which earlier formed a part of the southern Kosala. His account refers to the comments of Rahul Samkrtyayan, Ptolemy, Gibbon and also Taranatha. The identification of Sambhala is in the present Sambalpur of Odisha on the river Mahanadi. While Rahul Samkrtyayan clearly identifies Sambhala with Sambalpur, Ptolemy cites the city of Sambhalaka (Sambalpur) on the river Manada (Mahanadi), and Gibbon says Sumelpur, which is no other place than Sambalpur of present Odisha. Further as per Taranatha, Pito, who introduced Kalachakra-yana was sent by Vajrapani to Sambhala to bring Tantras to be taught in Ratnagiri. This Ratnagiri is located as the famous Ratnagiri Vihara near Viraja (Jajapur) in Odisha and Sambhala is the present Sambalpur.

As regards to Lankapuri, the Sonepur (at present called Subarnapur) tract of western Odisha was the neighboring kingdom of Sambalpur. Dr. Sahu states with references of copper plate grants of 10th and 11th centuries A.D. that the Sonepur region was in the past called Lanka. Also citing the references of *Markandeya Purana* and *Brhat Samhita* he identifies Lankapuri with Sonepur. Lanka, where Indrabhuti's sister Lakshmikara was married is the modern Sonepur (Subarnapur). Even now, the local presiding deity is Lankeswari, who is being worshipped since long past.

---

24 The History and Culture of Indian People, vol. IV, p.269, (Nalinaksha Dutt, *Religion and Philosophy – B-Buddhism-Traditional Account by Taranatha*, Ch. XI, sub. Ch. II)

25 The History and Culture of Indian People, vol. IV, pp.269, (Nalinaksha Dutt, *Religion and Philosophy – B-Buddhism-Traditional Account by Taranatha*, Ch. XI, sub. Ch. II)

26 Dr. N.K. Sahu, *Buddhism in Orissa* (Utkal University, 1958), pp.147-149

(b) Pandit Dr. Nilakantha Das[27] also identifies that Sambhala comes from Sambhalai or Sambaleswari (the presiding deity of Sambalpur) and thence Sambalpur. Lankapuri is the land between rivers Tel and Mahanadi. Even now among the local people, who are mostly aborigines, it exactly goes by that name of Lankapuri. That Lanka is an old Dravidian word meaning land between two rivers and latterly 'island'. The Sonepur town is located bordering both Tel and Mahanadi rivers.

Further discussions on Indrabhuti are made on next chapters.

4. Uddiyana in Odisha

About Odisha: The country which is now known to us as Odisha – was originally included in the country or province of Kalinga. The modern term, Odisha, is derived from Odra, which is a small part of Odisha. The country of Kalinga was practically co-extensive with the Oriya speaking tract of Bihar and Odisha and Madras. The country of Kalinga was originally extended up to the modern districts of Medinapur and Howrah of West Bengal. The vast country on the eastern shore of the Bay of Bengal, which extended from delta of the Ganges to that of the Godavari river was called Kalinga in ancient times.

The political divisions of the country of Kalinga were very different. The northern portion was called Utkala, the central tract was called Tosala. The country between Chilika Lake and Mahendragiri hills was called Kongada. From Chikakole to Godavari delta a small portion was Kalinga proper. Besides, the western parts up to Amarakantaka was known as Dakshina Kosala (South Kosala). Even Mahabharata mentions Kalinga[28]. Taranatha in his History of Buddhism in India has called Odisha as Odivisa. Odisha in Prakrit is called Odivisa or Oddaisa and in Sanskrit it is Odra-visaya[29]

Uddiyana in Odisha: Uddiyan is mentioned in several tantric and Buddhist works. This Uddiyana is Odisha. A lot of Puranic, historical and literary works are

---

[27] Cultural Heritage of Odisha, vol.XII, Puri-Part III, pp. 106, (Pandit Dr. Nilakantha Das, *Hints on the significance and History of Sri Jagannatha*)

[28] R.D. Banerjee, *History of Orissa*, (Delhi, 1980), vol. I, Chapter-I

[29] Odishara Tantra Sanskruti (Oriya), Orissa Sahitya Akademi, 1997 (Dr. Mahesh Prasada Dash, *Odishara Tantrapitha*), pp.61

available on this and a number of eminent scholars have researched on the subject and many of them have concluded that Uddiyana / Oddiyana is Odisha.

(a) The noted historian Dr. N. K. Sahu in his excellent research work in the chapter on Tantric Buddhism in Odisha has covered significantly the topic of Uddiyan and has concluded that Uddiyana is Odisha. The highlights of his coverage are as under:

It is known from the tradition embodied in the Pag-Sam-Jon-Zang that Tantric Buddhism first developed in a place called Uddiyana, many of the eminent Buddhist scholars are more or less associated with the place known as Uddiyana. Mm H.P. Sastri and following him Dr. Binoytosh Bhattacharya are of the belief that Uddiyana is the same as Odisha. In the Buddhist literature of the Tantric period, the words Oda, Odra, Udra, Odivisa and Oddiyana are used as the variants of Uddiyana. In *Sadhanamala* Uddiyana is mentioned as Odrayana. As to Indrabhuti, the *Chaturasiti Siddha Pravrtti* mentions him as the King of Odivisa and even Dr. P. Cordier in his *Bstan-hgyur catalogue* gives sufficient indication of his being the king of Odisha. *Kubjika Tantra*, which is considered fairly an early work mentions Viraja (Jajpur of Odisha) as the Goddess of Uddiyana. The antiquity of Odra can even to be traced earlier than the Saka year 77 (= 155 A.D.) and Udras or Odras as a people are mentioned in the works of Manu, as well as in the Mahabharata. In the Apadana, a work of Pali Canon mentions Oddaka, the same as Odra or Udra.

Thus, the identification of Uddiyana with Odisha does not seem to be improbable at all[30].

(b) **Maheswar Neog**: In his article 'Buddism in Kamarupa'[31], Mr. Neog has concluded that Uddiyana is a variation of Odra, the modern Odisha:

The later form of Buddhism called Vajrayana or Tantric Buddhism is considered by scholars to have originated in the 7th century A.D. In the Vajrayana scripture *Sadhanamala* (pp. 453, 455), moreover, the four *pithas* of the cult are enumerated as Kamakhya or Kamarupa, Sirihatta, Purnagiri and Oddiyana (Uddiyana, Oddiyan or Odrayan, Sadhanamala, II,

---

[30] Buddhism in Orissa, Ch. IX

[31] Dr. Mahendra, P. Mittal. comp., *Buddha and the Spread of Buddhism in India and Abroad* Delhi, 2002), Ch. 32, (Maheswar Neog, *Buddhism in Kamarupa*), pp.232-233

p.xxxvii-n). In Sahajayana the Siddhas likened the stations where the nerve-channels *laland*, *rasana*, and *avadhuti* combined in the body to Uddiyana, Jalandhara, Purnagiri and Kamarupa.

Kamarupa, Purnagiri and Oddiyana seem to be also centres of Sakta Tantricsm. *'Kalika Purana'* (18.42-44) describes how during Siva's wandering with the dead body of Sati on his shoulders, her feet, severed by divine magic, fell down at Devikutta (in Bengal), the two thighs in Uddiyana, the genital organ on the mount Kamagiri in Kamarupa, the navel a little east of that hill, the breasts at Jalandhara, the neck on Purnagiri and the head beyond Kamarupa. In another place (68.43-45) the same Purana enumerates the four main *pithas* as Odrapitha, Jalasaila, Purnapitha and Kamarupa. Odrapitha is in the west where the goddess resides in the form of Odreswari Katyayini and her consort as Odresa Jagannatha. It is therefore clear that Oddiyana at least here is a variation of Odra, modern Odisha, the *pitha* of Jagannatha.

(c) **Pandit Dr. Nilakantha Das**: In his research write-up on History of Sri Jagannatha[32], the famous statesman and writer Pandit Das has, while emphasizing Sri Jagannath Pitha with Uddiyana, has touched this topic and located Uddiyana as Odisha:

Prof. Binoytosh Bhhatacharya gives a long discourse on the word (Udyana, Uddayana, Udiyana, Uddiyana or Oddiyana or Oddiyana). But we give here a summary of the general trend of the discourse, suggesting interpretations as correct as possible. He says, "Haraprasad Sastri definitely place it (Uddiyana) in Odisha. Indrabhuti is described as a King of Uddiyana and Guru Padmasambhava as his son. Padmasambhava married a sister of 'Santarakshita in the latter's native place".

"In the history of the 84 Siddhas, Uddiyan is described as containing 50,000 towns and divided into two kingdoms. In the one called Sambhala, Indrabhuti ruled, and in the other Lankapuri, Jalendra ruled, whose son had for his wife Indrabhuti's sister Laxminkara."

"Uddiyana, according to the authority of 'Pag-Sam-Jon-Zang (of Tibet), is the place where Tantric Buddhism first developed". The tradition is that it (Tantric Buddhism) spread to other *pithas*, i.e, Kamakhya (present

---

[32] Cultural Heritage of Odisha, vol.XII, Puri-Part III, (Pandit Dr. Nilakantha Das, *Hints on the Significance and History of Sri Jagannatha*), pp.99-126

Kamrup.), Sirihatta (present Sylhet) and Purnagiri. Purnagiri is not yet identified. But Kamrup and Sylhet are in Assam and East Bengal, Uddiyana Pitha is the place where they received the original inspiration. Uddiyana is here Odisha.

(d) **Mr. Kedarnath Mahapatra**: Historian K. N. Mahapatra in his work on Antiquity of Sri Jagannath Puri[33] has covered the Uddiyan issue elaborately:

The first mention of Jagannatha, as the manifestation of the Buddha is found in the work *'Jnanasiddhi'* of Indrabhuti, the King of Uddiyana, who is the founder of the Vajrayana system of the Buddhism. The author begins his work after offering his prayer to Jagannath Buddha, in its 'Mangalacharana':-

"Pranipatya Jagannatham Sarbajinavararchitam
Sarbabuddhamayam Siddhi byapinam Gaganopamam"

Sri Jagannatha, propitiated by Indrabhuti in the beginning of his work, can be identified with Jagannatha at Puri for the reason below:

- The image of Jagannatha is not found anywhere else in ancient India except Puri. The image of Jagannatha at Puri has got a long history behind it.
- Traditions regarding the Buddhist origin of Sri Jagannatha are current in Odisha for centuries and have found expression in the Odia literature of the 15th, 16th and 17th centuries. The Buddhist origin of Jagannatha also finds mention in the literature of the Dharma Cult.

- The famous tantric work like *'Kalika Purana'*, *'Rudra-yamala'*, *'Brahma-yamala'*, *'Tantra-yamala'*, which were compiled before 950 A.D., Jagannatha is described as the famous deity of Odra or Utkal or Odisha. There being no other deities bearing that name anywhere else in India before 950 A.D., it will be quite justifiable to identify Jagannatha, mentioned by Indrabhuti with the celebrated deity at Puri.

[33] Cultural Heritage of Orissa, vol.XII, Puri – Part III, (K.N. Mahapatra, *Antiquity of Sri Jagannath Puri as a Place of Pilgrimage)*, pp.35-48

- *Jnanasiddhi* by Indrabhuti stated in its colophon to have been written in the Oddiyana *pitha*. This Oddiyana 'pitha' can be identified with the Odra 'pitha' which is eulogized in *Kalika Purana* as the first Tantric Pitha in India.

Sri Jagannatha who is described as 'Odresa' or the supreme deity of the Odrapitha in *Kalika Purana* can be identified with Jagannatha of the Oddiyanapitha, where *Jnanasiddhi* was written.

Further, the the identification of Oddiyana with Odisha, the arguments put forth by Dr. Binoytosh Bhattacharya, an authority on the Vajrayana system, are quoted below, as they are quite interesting, factful and convincing.

"Regarding the identification of Uddiyana, many others are of opinion that it is the same as Odisha. Oddiyana must be a place where Vajrayana flourished and a place where we should expect to find some Vajrayana images. *Sadhanamala* mentions four 'Pithas' or sacred spots of Vajrayana, namely Kamakhya, Serihatta, Purnagiri and Uddiyana and Uddiyana must not be very far off from Kamakhya and Serihatta. Moreover, in the *Sadhanamala*, there is a 'Sadhana' for the worship of a four-armed variety of Kurukulla, which goes by the name of Uddiyana-Kurukulla or Kurukulla as worshipped in Uddiyana. Images of this deity are extremely rare and if we are able to believe the testimony of Mr. N. N. Vasu the only image of this variety of Kurukulla has been discovered in Odisha. Lastly in Buddhist manuscripts of tantric period, the variants, Odda, Odra, Udra, Odavisha, Oddiyana, are mentioned, and all these seem to be variants of Uddiyana. All these evidences combined together, point to the identification of Uddiyana with Odisha, where innumerable images belonging to the Vajrayana School have been discovered. In view of all these facts we may conveniently identify Uddiyana with Odisha." This conclusion of Dr. Bhhatacharya is now corroborated by the discovery of an image of Kurukulla in the village of Kurukulla not far from the Devi River in the Cuttack district. Thus Sri Jagannatha propitiated by Indrabhuti is no other than Jagannatha at Puri. So *Jnanasiddhi*, which was written in 717 A.D., furnishes the earliest authentic evidences, so far available, regarding the antiquity of Sri Jagannatha at Puri.

(e) In *Sadhanamala*, we hear of 4 *pithas* of the Vajrayana. They are Kamakhya, Serihatta, Purnagiri and Uddiyana. According to *Kalika*

Purana (18.42-46) the original pithas of Hindu Saktism consisted of Devikulla. Uddiyana, Kamarupa, Jalandhara and Purnagiri.

The author of Buddhist Iconography suggests that Uddiyana is the same as Odra. Uddiyana and Odra, beyond doubt, are identical places. According to Kalika Purana (18. 49-50), the presiding deity of Uddiyana is Katyayini. Odra was once an important centre of Saktism.

From what has been said above, it becomes clear that Kamarupa, Purnagiri. Odra were sacred places both with Hindu Saktas and the Vajrayana Buddhists[34]

(f) As mentioned in chapter 3 (on Indrabhuti) and also as listed by Taranatha the tantric works of Indrabhuti (at pp.409 in his History of Buddhism in India) include a work on *Indrabhuti* is Kurukulla-sadhana. Here, Kurukulla must be the Vajrayanic goddess Kurukulla. The images of Kurukulla (Kurukulla, Tarodbhava Kurukulla and Oddiyana Kurukulla) have been found only in Odisha and no where else. This fact also strongly indicates that Odisha was the place of Indrabhuti.

5. Mahayana Buddhism in Odisha

(a) Evolution of Mahayana Buddhism in India

It is apparent that the history of Buddhism after Buddha's death was no longer a history of a single monastic organization, but quite a large number of growing independently of one another in different parts of India. There was no supreme head of the Buddhist Church either to coordinate the divergent views or to settle the rival claims. The session of the Fourth Council (held under the inspiration and patronage of Kanishka in about 100 A.D.) synchronizes with the emergence of Mahayanism, which marks the first great split in the Buddhist Church and its fundamental doctrines. It did not assume any definite shape until about the beginning of the Christian era. Mahayana Buddhism spread all over the northern India in the first and second century A.D. to blossom into its full glory under the care of Nagarjuna, Aryadeva, Asanga and Vasubandhu. The growth of Mahayanism contributed to further development of Buddhism as a popular cult all over India and even far beyond its frontiers. The epigraphic

[34] Bimala Churn Law, *Buddhistic Studies* (1931, Delhi, R 2004). Pp.668-669

evidences furnish the most eloquent testimony to its prevalence in different parts of India[35]. The Mahayana Buddhism is divided into two systems of thought: The Madhyamika and the Yogachara.

Emergence of Tantricism: Tantricism was a natural growth among the Buddhists, because the circumstances were most favorable for this. The secret conclaves that grew on the ruins of monastic order developed in course of time into big organizations known as *Guhyasamajas*. Thus the Guhyasamaja Tantra was composed.

Innovations by the *Guhyasamaja Tantra*: The introduction of *Sakti* in tantrik worship, made in *Guhyasamaja Tantra*, is one of the most important events in the history of both Buddhism and Tantricism. The Buddhist Tantras were divided into four classes:- Carya tantra, Kriya tantra, Yoga tantra, and Anuttarayoga tantra. Another idea introduced is the theory of 'Dhyani Buddhas' presiding over the five *skandhas* or elements of which the universe is composed. The five 'skandhas' are *rupa* (form), *vedana* (feeling), *samjna* (perception), *samskara* (impression), and *vijnana* (ego-consciousness) and these five are presided over by the five Dhyani Buddhas, viz. Vairocana, Ratnasambhava, Amitabha, Amoghasiddhi, and Aksobhya respectively. This is a curious mixture of philosophy, mysticism, and materialism, and thus as a logical system of philosophy, Tantra appears to be crude[36].

Attitude towards social restrictions: The *Guhyasamaja Tantra* sanctions everything. It also asks its followers to disregard all social laws. It lays down: you should freely immolate animals, utter any number of falsehoods, take things which do not belong to you, and even commit adultery[37].

The Vajrayana: The lay followers were more interested towards these matters. It thus combined all forms of mysticism in its system and host of other rituals. This system thus developed into a form of Tantricism, which was named VAJRAYANA, because *sunya* came to be designated as Vajra. It is a product of 3rd century A.D. It was only during the middle of 7th

---

[35] The History and Culture of the Indian People, vol. II, pp. 385-390 (Nalinaksha Dutt, *Religion and Philosophy, B-Buddhism-The Rise of Mayanism*, Ch. XIX, sub. Ch. IV – 5)

[36] Studies on Tantras (RKM, Calcutta, 2002), pp.86-93

[37] Ibid, pp. 93-94

century, that Vajrayana and its doctrines got wide publicity. The Vajrayana even travelled to Nepal and Tibet. The Vajrayana also gave rise to several later Yanas (paths) such as Sahajyana and Kalachakrayana. All these later Yanas, however, may be considered to be mere off-shoots of the Vajrayana School, without differing materially from the original Yana of the Guhyasamaja[38].

Buddhist Architecture: The Indian art is the handmaid of religion, and this remaining substantially true of architecture as well as of the formative arts, in spite of the grandeur of secular buildings. The rise of new religious sects must have given a great impetus to art. The *stupa* which represents a domed structure, chapels, usually known as chaitya halls, and monasteries formed important monuments of Buddhist faith[39].

Buddhist Sculpture and Iconography: To the earlier Buddhists, the Master was a Teacher, not a Saviour God, and they were anxious to avoid any form of worship except reverence to relics. This convention, however, was shortly to disappear and iconographic types of Buddha made their appearance. The Buddha figure can be classified under the three main types, viz. *sthanaka* (standing), *asana* (seated), and *sayana* (recumbent)[40].

Mahayanic Pantheon: In Hinayana, there were no pantheon worth the name. But in Mahayana a large number of deities were included, and later, in its more advanced form of Vajrayana, this pantheon became surprisingly large, with deities of every description. In the process of evolution of the deity described in tantric works, where clear-cut statements are made on the origin of the deities and their gradual evolution from the germ-syllable (bija). The deities are connected with *sadhana* and *siddhi* and the conception of godhead therefore essentially spiritual or psychic. The difficult psychic process of visualization of the deity is described in detail in the Guhyasamaja Tantra, which may be called the Bible of the Tantric Buddhism.

---

[38] Studies on Tantra, pp. 97-98

[39] The History and Culture of Indian People, vol.II, pp.487-490 (S.K. Saraswati, Ch. XX, A-Architecture, Sub. Ch. II – Religious Architecture)

[40] The History and Culture of Indian People, vol.II, pp. 391-396 (Benoytosh Bhattacharyya, Part IV – *Jainism and Buddhism, Sub. Ch. 29 – Mahayanic Pantheon*)

The Dhyani Buddhas: A number of gods and goddesses are described in *Manjushri-Mulakalpa*, which is believed to have been written before 300 A.D. Again in *Prajnaparamita*, we meet the description of an elaborate worship of the Buddha with diverse paraphernalia. It is the *Guhyasamaja Tantra* that we find the idea of Buddhist pantheon properly and systematically crystallized. For the first time, it describes the five Dhyani of Buddhas, their *mantras*, their *Mandalas* and their *saktis* or female counterparts. The emanations or offspring of these Dhyani Buddhas constitute their families. By this method the Buddhists evolved a well-classified pantheon with its multiplicity of gods and goddesses and when these were represented in art, their origin was indicated by showing on their head the miniature figure of the parental Dhyani Buddha. Each deity was given various forms. They were given different colours, different expressions, and different companions[41].

Prajna-paramita, Avalokitesvara and Tara, Manjusri, and Dharanis

- Adibuddha (Vajradhara) and Prajna-paramita: In Vajrayana, Adibuddha is regarded as the supreme deity of the Buddhist pantheon, the originator of even Dhyani Buddhas. When represented in human form, he is named Vajradhara and is conceived in two forms, single and *yab-yum*. When single, he carries Vajra (thundrabolt) in right hand and Ghanta (bell) in left hand. In *yab-yum* pose, his form remains the same as when single except he is locked in close embrace by his Sakti, whose name is Prajna-paramita, carrying Karti (knife) and Kapala (Skull) in the right and left hand respectively[42].

- Boddhisattva Avalokitesvara and Tara: The only deity invoked in most of the earlier *dharanis* is the Boddhisattva Avalokitesvara. In *Karandavuhya* (4th century A.D.) this Boddhisvattva is glorified as the first god to issue out of the primordial Buddha (Adi Buddha = Adinatha = Vajra) and to create the universe. In this text goddess Tara does not appear. It is in this text again that we come across for the first time the well-known mantra *Om manipadme hum*. Thus Avalokitesvara was the chief object of worship.

---

[41] The Cultural Heritage of India, vol. I, pp.518, (Binoytosh Bhattarchya, *Part IV – Jainism and Buddhism*, Ch. 29 – Mahayanic Pantheon)

[42] The Cultural Heritage of India, vol. I, pp. 531, (Binoytosh Bhattarchya, *Part IV – Jainism and Buddhism*, Ch. 29 – Mahayanic Pantheon)

The elevation of Tara to the position of the highest deity is found for the first time in the Mahapratyangira-dharani, of the 7th century. It is from the 7th century A.D. onwards that we find the exuberance of Tara-stotras, and goddess Tara (Prajna or Prajnaparamita) raised to the mothership of all Buddhas and made a companion of Avalokitesvara[43].

- Manjusri: Manjusri is the general name of another group of interesting Boddhisattvas who, though not strictly belonging to the categories of Dhyani-Boddhisattvas, occupied an important place in the developed Mahayana pantheon. His inclusion could not have been earlier than the Gupta period. The usual emblems of Manjusri are a sword (prajna-khadga or sword of wisdom) and a book (book of knowledge-prajna)[44].

- Dharanis: The earliest literature which may be called precursor of Tantra was known as *dharanis* and formed a part of the Mahayana-sutras. At the time of composition of *Lalitavistara* or *Sandhinirmocana-sutra* (about 2nd century A.D.), the special sense of *dharani* was unknown and its earliest use as a *mantra* was made in Karandavuhya of about 4th century A.D. It was a text devoted to the glorification of the Boddhisattva Avalokitesvara who with Tara formed chief deities of worship in the early Tantra literature. The growth of *dharani* literature took place between 4th and 8th centuries A.D.[45]

(b) Buddhism in Odisha

(i) Odisha was one of the cradles of Buddhism when it tasted the religious flavour at the time of Asoka. The religion again took its last shelter in this country before its final disappearance from Bengal and other parts of India after the Mohemedan invasion. Mr. Hara-prasada Sastri and Mr. N.N. Vasu and others have pointed out the existence of Buddhist schools in Odisha and Bengal upto 18th century A.D.[46].

---

[43] The History and Culture of Indian People, vol. IV, pp. 262, (Nalinaksha Dutt, *Ch. XI – Religion and Philosophy, B-Buddhism*, sub. Ch. I/2, Doctrinal Changes – Avalokitesvara and Tara)

[44] Ibid, vol. IV, pp. 281, (J.N. Banerjee, *Ch. XI – Religion and Philosophy, B-Buddhism*, sub. Ch. III – Iconography)

[45] The History and Culture of Indian People, vol. IV, pp. 261 (Nalinaksha Dutt, Ch. XI, *Religion and Philosophy, B-Buddhism*, sub. Ch. I/2, *Doctrinal Changes – Dharanis*)

[46] Buddha and Spread of Buddhism in India and Abroad.

That Buddhism existed in Odisha in the 6th-7th centuries A.D. is proved by the accounts of Hiuen Tsiang, who had seen many Buddhist monasteries and monuments and numerous priests and devotees in Wu-tu (Odra or Odisha country) as well as Kalinga and South Kosala which all together form the present Odisha. He was also selected by Harsavardhana to be deputed with four other scholars from Nalanda to silence the Hinayanist monks of Odisha who were becoming vehemently opposed to the Mahayanists[47].

The group of Buddhist monasteries in Jajpura hills, known as Udayagiri, Lalitagiri, Ratnagiri and Langudi have produced large number of sculptures and images datable to Gupta period (275-510 A.D.) and its later periods. The extensive ruins in these hills prove that this locality was flourishing centre of Buddhism from the 7th century onwards and the cult of Avalokitesvara and Tara, and Maitreya was more prevalent. On the back of one such image of Avalokitesvara, with the Dhyani Buddha Amitava seated in its crest, is an inscription saying that it was the gift of a monk Subhagupta, written in 7th or 8th century characters[48].

In fact, till the coming of Bhaumakara dynasty in the 8th century A.D. Buddhist rulers do not seem to have flourished in this territory and Mahayana Buddhism is known to have thieved here more on popular support than any royal patronage. Magnificent monasteries adorned with superb images of Buddha and Bodhisattva developed in course of time in various parts of this territory and became the centres of religious life of people for many centuries[49].

The Nargarjunakonda inscription engraved during the 14th year of Mathariputta Virapurusadatta, testifies to the development of some Hinayanic strong holds at Toshali, Polura, Hirumu, Papila and Puspagiri by the 3rd century A.D. In course of time, Toshali developed

---

(a) Guiseppe Tucci, *The Sea and Land Travels of Buddhist Saddhu in the Sixteenth Century*, pp.165
(b) Sudha Sengupta, *Buddhism in the Classical Age*, pp.287

[47] Samuel Beal, *The Life of Hiuen-Tsiang*, (1911, Delhi, R 2008), pp. 160-61

[48] Sengupta, *Buddha and Spread of Buddhism in India and Abroad*, pp.287-88

[49] Sahu, *Buddhism in Orissa*, pp. 80

into a famous centre of Mahayana Buddhism. The Buddhist work *Ganda-vuhya*, a Sanskrit text of 3rd century A.D., presents vivid description of the city of Toshali. Ganda-vuhya being a Mahayanic work naturally reflects Mahayanic importance of the place. So, it is clear that both the schools were flourishing side by side probably in many Buddhist centres of Odisha during that period[50].

Bhauma Kings of Odisha: The Bhaumakara kings were ruling Odisha during 614-850 A.D. With the available records, they have been recognized as a powerful independent dynasty of Odisha who for the first time amalgamated the Utkal (Odra), Kalinga, Toshali and southern portion of Kosala besides conquering Dandabhukti and Manarajya and Radha. The Bhauma dynasty consolidated their rule in Odisha extending from the Mahendra hills in the south to the river Ganges in the north and the sea in the east to the foot of Vindhyas in the west. About 19 kings and queens ruled in the dynasty and towards the close of their rule due to lack of male ruling members the line came to an end. Many of them were strong promoters of Buddhism, and the Mahayana school flourished to its top during this period. Subhakara Deva-I was an empire-builder, a powerful and benevolent ruler as a great patron of Vajrayana cult of Mahayana which flourished and heightened the course of Buddhism in Odisha. He assumed the proud epithet of *Paramabhattaraka Maharajadhiraja and Parameswara* as recorded in the Chaurasi grant of his son though he bore the title of simply 'Maharaja' in his own Neulapura grant[51].

The capital was called Guhadeva-pataka in the earliest plates and Guhesvara-pataka in the later ones. This historic city has been convincingly identified with Viraja Kshetra (Jajapur). The ruler of the dynasty like Kshemankara Deva (Paramopasaka), Sivakara Deva-I (Parama-tathagata), Subhakar-Deva-I (Parama-saugata), Sivakara Deva-II (Parama-saugata), Suvakaradeva – II (Paramasaugata) were devout Buddhists of the Mahayana School and bore Buddhist titles[52].

Prajna, a great scholar of Kapisa after 18 years of studies and pilgrimage in central India and Nalanda studied *mantras* and *dharanis*

---

[50] Buddhism in Orissa, Dr. N.K. Sahu, pp. 80

[51] K.N. Mahapatra, History of Orissa (Bhauma Kings of Orissa), Bhubaneswar, 2004, Ch. I, pp.10

[52] Ibid, Ch. I

of five sects at Rajah monastery of Udra (Odisha). From this statement it is clear that Tantric Buddhism flourished in Udra country during the 8th Century A.D. In order to preach Buddhism in China, he started for that country by sea route from Che-li-to-la and arrived there at Changau in 787-783 A.D. The king of Udra sent with him the manuscript of *Bhadracari-pranidhan* of *Buddhavatamsaka* Sutra to the Chinese Emperor. This king can be identified with Subhakaradeba-III, who becomes the contemporary of Prajna. The monastery where Prajna studied in the Udra country has been rightly identified with Ratnagiri by Dr. N. K. Sahu[53].

(ii) Born in 1575 A.D., Kun-dag-snin-po (=Anandagarbha), better known as Lama Taranatha wrote his work *'Taranatha's History of Buddhism in India'* in 1608. The history of Taranath is not a history as such, but history in the sense of a document that calls for further research on history. Taranatha is a Tibetan Buddhist scholar and widely known in Tibet for his works on Tantra and Philosophy. The importance of the work of Taranatha lies in the fact that it has contributed extensively to the Indian studies in general and the Buddhist studies in particular in the recent times.

In his work Taranatha mentions in several pages regarding the importance of the eastern region particularly the countries like Magadha, Bhangala, Odivisa and Kamarupa being the centres of Mahayana Buddhist works. His work comparatively gives more emphasis about Bhangala (Bengal), Kashmir, Nalendra (Nalanda), Odivisa (Odisha), Magadha, Varanasi and Vikramasila, all these places are important Buddhist centres.

In his work, he mentions also names of many eminent Mahayanist teachers, who are either born in Odivisa (Odisha) or Odisha was their work place. Dr. N.K. Sahu[54] has put dates against some names. Some of them are Kambala-pa (683 A.D.), Indrabhuti (687-717 A.D.), Lo-yi-pa (669 A.D.), Lakshmikara (727 A.D.), Dharmakirti (671 A.D.), Siddha Nargajuna (7th century A.D.), and also Jnanagarbha, Bodhibhadra, Bhadrapalita, Vajraghanta (671 A.D.) and others. They

---

[53] K.N. Mahapatra, *History of Orissa* , Ch.I

[54] Sahu, *Buddhism in Orissa*, pp. 162-70

were propagating, teaching and also writing many texts. Almost all of them worked during the 7th and 8th century A.D.

(iii)The Hevajra Tantra (8th century A.D)[55] which was introduced by Kambala and Padmavajra into Buddhism[56] indicates four most important *tantra pithas* in India and Udra (Odisha) is the first, Jalasaila is the second, Purnapitha is the third and Kamarupa is the fourth *pitha*[57]

This indicates that Tantric Buddhism was flourishing in Odisha in the 8th century A.D. and also it was the most important tantric centres in India.

In addition, Rudrayamala Tantra, Kularnava Tantra, Jnanarnava Tantra, etc. mentions Uddiyan (Odisha) and Kalinga, and Ekamra (Bhubaneswar) alongwith Viraja (Jajpur) are important Tantra Pithas.

6. Buddhist Monuments and Images in Odisha

Buddhists Monuments in Odisha: The condition of Buddhism in Odisha during the post Asokan period is known from the traditional Buddhist literature. Asoka's missionary activities in Odisha are known from archeological sources. During the early Christian era Mahayana form of Buddhism was generally prevalent in Odisha alongwith the Hinayana school. The places like Tosali, Tamralipti, Che-li-to-la, Viraja, Ratnagiri and Jayasrama Vihara are traditionally associated with Mahayana Buddhism. In 8th century A.D. during the reign of Bhaumakaras, Buddhism once again received royal patronage and flourished and Odisha became an important centre[58].

(a) Viraja (Jajapura) cluster: The amazing discovery of hundreds of Buddhist sites, establishments, viharas, monasteries, stupas, chaityas and notable remains including the assemblage of the mushroom bulk of rare Buddhist

---

55 Odishara Tantra Sanskruti (Oriya), Kedarnath Gabesana Pratisthan, (Dr. Bhagaban Panda, *Bharatara Tantra Pitha*.), pp.34

56 Sahu, *Buddhism in Orissa*, pp.159

57 Odisara Tantra Sanskruti , (Dr. Bhagaban Panda, *Bharatara Tantra Pitha*), pp.34

58 The Cultural Heritage of Orissa – Khurdha, 2003, (Prof. A.K. Pattanaik, *Buddhist and Jaina Monuments*). pp.191-92

sculptures and monuments in the nook and corner of Jajapura archeologically bear an unparalleled index of prosperity and ascendancy of Buddhism in Jajapura during the ancient, early medieval and mediavel periods.

The discovery of Hinayanic corporeal *stupa-chaitya* remains from the notable Buddhist sites and establishments of Lalitgiri, Udayagiri and recently discovered from devastated sites of Kaima, Duburi hill, Tarapur, Deuli hill, Kantigada hill, Neulapur-Sinduria hill, Radhanagar, Janakinagar, and Langudi hill and discovery of typical rock-cut cave monasteries from Parabhadi hill, Bandareswar, Mahagiri, Udayagiri, Assiahagada, Kantigada hill, Vajragiri and other sites bear the strong Hinayanic reminiscences of Buddhism during the early periods.

The three great and famous splendid monastic establishments such as Lalitgiri, Ratnagiri and Udayagiri and archeological discoveries made from these places, Jajpura claims to be the cradle of evolution, growth, prosperity and diffusion of Mahayana form of Buddhism all over India and abroad[59]:

- Temple of Avalokitesvara at Jajpura
- **Temple of Avalokitesvara at Khadipada**: Ruins of an old Buddhist establishment, image of Buddisattva Avalokitesvara, Buddha in *bhumi-sparsa* mudra and Buddha in *dharma-chakra* mudra.
- **Buddhists remains in Kupari**: Extensive ruins of Buddhist monastery and great Buddhist temple, caves in the hill.
- **Solonapur**: According to Neulapur grant of Subhakara-I, there was a Buddha Vihar here in flourishing condition. A large number of Buddhist antiquities found are Tara, Vajrasattva, and Eight miracles of Buddha.
- **Ratnagiri Mahavihara**: Was built on model of Nalanda. The remains are found. Images found are two colossal heads of Buddha, one Vajrasana Buddha, Simhananda Avalokitesvara, Astamahabhyaya Tara, one two-armed Heruka and another Vajra-jvalanalarka.
- **Udayagiri Mahavihara**: Contains the remains of large number of Buddhist monuments built mostly during Bhoumakara period. Colossal image of two-armed Avalokitesvara with inscriptions (8^{th} century A.D.), ruins of stupa, many beautiful images being excellent of Odishan art like one four-armed Jatamukta Avalokitesvara, seated Dhyani Buddha Amitava with Buddhist 'dharani' inscribed on both of them. A door-frame of Buddhist temple and two graceful images of seated twelve-armed Prajna-

[59] The Cultural Heritage of Orissa – Jajpur, 2005, (Dr. H.C. Prusty, *Buddhist Heritage*), pp.180-85

paramita and Vaisravana. The notable images still existing on the site are four-armed Avalokitesvara of Jata-mukuta type with seven Manusi Buddhas and another image of Buddha seated on lotus throne in *bhumi-sparsa* mudra being flanked by Maitreya and Manjusri is set on the stupa. The ledge on the top of the hill is relieved with a series of Buddhist figures of which that of Tarodbhava Kurukulla is note worthy.

- **Lalitagiri Mahavihara**: Remains of another great centre of Buddhism flourished during the Bhoumakara period. Extensive ruins of brick monuments are now almost totally devastated. Hundreds of images of gods and goddesses of Buddhist pantheon are collected after clearance of ruins. Other notable antiquities found are colossal figure of Buddha in *bhumi-sparsa* mudra, two-armed Padmapani, four-armed Tara, Maitreya, Aparajita, Sthira-cakra, Manjusri, standing Avalokitesvara. In the Hathikhala of Parabhadi hill, is found a long gallery cutout of the rock for placing Mahayanic and Tantric images of various sizes and descriptions[60].

(b) Around Bhubaneswar[61] : The earlier monuments and sculptural art in Kalinga are Buddhistic in nature and spirit belonging to Asokan period. The Asoka art in shape of stupa, chaitya, monolithic pillars and caves spread in the Dhauli – Bhubaneswar region and in the hill ranges of Delanga to Khurdha and Naraja. The Dhauli rock was illustrated with special rock edicts. The brilliance of Asokan polish is marked in the surface of this inscription. A series of caves were excavated in the ridges of Dhauli hills and also found many foundations of buildings, stupas on the surface of the rock bearing the Asokan edicts. The discovery of three Yaksha images from Dumuduma, and another from Jharapada indicates existence of stupas of Asokan age in the vicinity of Bhubaneswar.

- **Toshali:** The remains of the metropolis of Toshali on the bank of Gangua, Buddhist centre of eminence under Asoka, has been identified with the present Sisupalagarh. A separate rock edict of Dhauli also refers to Toshali as a territory. After establishment of the capital of the Bhaumakaras at Viraja, Toshali lost its importance. The excavations reveal that the site came under human occupation in 300 B.C. and continued to exist as the

---

[60] History of Orissa (Bhauma Kings of Orissa), Ch. VI

[61] (a) Cultural Heritage of Orissa – Khurdha, 2003, (Dr. H.C. Das, *Buddhism and Jainism*) pp.73-89

(b) Cultural Heritage of Orissa – Khurdha (Prof. A.K. Pattanaik, *Buddhists and Jaina Monuments*) pp.190-202

centre of administration and cultural activities till the middle of 4th century A.D. Acharyas of Hinayana and Mahayana schools came here and Asoka's brother Tissa came to Toshali and stayed here in a Vihara known as Bhojakagiri Vihar. Dharmarakshita spent his last days here. Mahasanghika Acharya Mahadeva, Dhitika and Upagupta made it their centre of religious activities. With the rise of Toshali, the hill ranges from Delanga to Naraja were honey-combed with caves and Buddhist establishments.

- **Banapur**: A large hoard of bronze images from Banapur alongwith a copper plate grant of Indraratha, a Somavansi King have been recovered. Considering the paleography of inscriptions and art forms and style of bronze images are datable to the period between 8th and 11th centuries A.D., the flourishing period of Odisha's Buddhist sculptural art.
  In the bronze hoard there are 58 Buddhist icons, sixteen representing Buddha, four Manjusri, ten Avalokitesvara, five Vajrasattva, three Maitreya, one Jamabala, one Heruka, one Trailokyavijaya (biggest of all), seventeen Tara, two Bhrukuti, one Pandra, one Marici, five Cunda, and one Kurukulla. The bronze hoard contains as many as 19 votive stupas of various dimensions. One represents four Dhyani Buddhas on all four sides. The biggest stupa represents four Buddhists goddesses on the four cardinal sides. Stylistically some of the stupas are ascrible to 8th century A.D. and the majority being datable to 10th century A.D.

  It was the Bhoumakara kings, who patronized the faith and also some rulers became ardent Buddhists. Most of the prominent Buddhist sites of Odisha like Ratnagiri, Lalitagiri, Udayagiri, Langudi, Kaima, Vajragiri, Chaudvar, Khadipada, Kupari, Ayodhya, Bahanaga, Abana and Kuruma, Banapur etc. are attributed to the Bhaumas. Some Buddhist sculptures of this period are also set in Vaital, Sisiresvara and Muktesvara temples of Bhubaneswar.

(c) **Puri and around**[62]: Puri is known to Hindu world as a sacred place and Purusottama Ksetra. This sacred centre was the seat of learning for all the religious sects, i.e. Buddhism, Jainism, Saktism, Vaishnavism, Saivaism and Tantrism all mingled and the shadow of the religious merits can be seen and felt even today. The cultic representation of Lord Jagannatha is difficult to understand where the layer of Buddhism is also seen and felt. It is impossible to resist the conclusion that the 'Kshetra' was like Gaya, a place of Buddhist

[62] Cultural Heritage of Orissa, vol.X, Puri – Part I, (S.K. Pattanaik, *Buddhism: A Bird's Eye View*), pp. 463-70

sanctity and gradually converted to Hinduism. It is believed by some scholars that the temple of lord Purusottama (as it was known in the early times) was built on the site of an old Buddhist shrine where the tooth-relic of Gautama Buddha had been preserved. In an article of JASB, vol. xxvii, a few information has been briefly described how the tooth-relic was for sometime removed from Puri to Pataliputra in the 4th Century B.C. brought back and eventually carried to Simhala in 311 A.D. W.W. Hunter says that Jugannath, the presiding deity of the 'Kshetra' represents the unmistakable clearness that coalition of Brahmana and Buddhist doctrines form the basis of Vishnu worship. The theory of *sunya* as well as inward concentration and meditation that reflects in Buddhism or yab-hum in trantric cult is the same in the Jagannatha cult.

The historical references like the Bhorasila, Asitanjan and the material remains in Aragarh hills and Prachi valley points to the flourishing state of Buddhism in Puri area of Odisha during early medieval period.

- **Bhorasila**: It is mentioned in the early Buddhist literature that Bhorasila monastery that developed in the 4th-5th century A.D. was the abode of the famous Buddhist dialectician Dignaga. He completed his famous work Parama-samucaya here. The present village Delanga in Puri district was named after Dignaga and Bhorasila can be identified with Vindhesvari hill, presently known as Visvanath hill near Delanga. From Delanga upto the vicinity of Bhubaneswar there are a group of low lying hills all honey-combed with caves and a large number of Buddhist monks perhaps resided there in the medieval period. But, it is fact that the hills lying all along Daya river, had a number of monasteries and Buddhist settlements known from archeological remains at Aragarh and Dhauli.

- **Prachi Valley**: The major part of Buddhist remains also found in the area east of Puri named as Prachi Valley known after the river Prachi. There developed various types of religious settlements, flourished during early and medieval period which remnants are scattered. A number of ruined Buddhist monuments have been discovered at Kurum. The Buddhist images of Prachi Valley are mainly:- Buddha in *bhumi-sparsa* mudra, Tara, Avalokitesvara, Vajraghanta, Buddha in Yogasana, Prajna-Paramita, Dhyani Buddha Aksobhya, Jambala, Marici, eight-armed Marici. In the village Betanda near Nayahat an image of Prajna-Paramita has been enshrined in a small temple. One Jambala image is found in village

Badatana near Gop. Marici images are found at Astaranga, Ramachandi and Puri. An image of Tara has been found at Adasapur.

Mahayanic and Vajrayanic Sculptures and Images found in Odisha

Sl	Images	Locations
1	Dhyani Buddha Family	
	Dhyani Buddhas	
	Aksobhya	Udayagiri, Ratnagiri
	Vairocana	Udayagiri, Ratnagiri
	Amitabha	Udayagiri, Ratnagiri
	Ratnasambhava	Udayagiri, Ratnagiri
	Amoghasiddhi	Udayagiri, Ratnagiri
	Sakti	
	Locana	Udayagiri
	Vajradhatvisvari	Udayagiri
	Pandara	Udayagiri
	Mamaki	Udayagiri
	Tara	Udayagiri, Ratnagiri, Lalitagiri, Solonapur, Prachi Valley, Banapur, Parabhadi, Vaneswarnasi, Nagaspur, Khichhing
	Boddhisvattvas	
	Vajrapani	Lalitagiri, Aragarha, Udayagiri, Ratnagiri
	Samantabhadra	Udayagiri
	Padmapani	Lalitagiri, Jajpur, Udayagir, Ratnagiri
	Ratnapani	Udayagiri
	Visvapani	Udayagiri
	Other Gods / Goddesses	
	Mahattari Tara	Bauda
	Lokesvar	Bauda
	Marici	Ayodhya, Banapur, Prachi Valley, Puri
	Aparajita	Lalitagiri, Ratnagiri
	Jatamukuta Lokesvara	Kendupatna, Ratnagiri, Udayagiri
	Aryasaraswati	Nagasapur, Ratnagiri
	Khasarpana Lokesvara	Nagaspur
	Khadira vanai Tara	Baneswaranasi
	Heruka	Paravadi, Ratnagiri, Banapur

	Vajra Tara	Paravadi
	Vajravarahi	Paravadi
	Mahakala	Ratnagiri, Udayagiri
	Jambhala	Ratnagiri, Banapur, Prachi Valley, Gop, Udayagiri
	Yamari	Ratnagiri, Kuruma
	Sambara	Ratnagiri
	Hariti	Ratnagiri, Udayagiri
	Vasudhara	Ratnagiri, Udayagiri
	Astamahabhaya Tara	Ratnagiri
	Vajra-jvalana-larka	Ratnagiri
	Trailokyavijaya	Banapur
	Bhrukuti	Banapur, Udayagiri
	Pandra	Banapur
	Cunda	Banapur, Udayagiri
	Krisna Yamari	Kuruma
	Vajraghanta	Prachi Valley
	Kurukulla	Banapur
	Tarodbhava Kurukulla	Udayagiri
	Oddiyana Kurukulla	Udayagiri
	Vajrasattva	Udayagiri, Banapur, Paravadi, Solonpur, Ratnagiri
	Janguri	Udayagiri
	Vaisravana	Udayagiri
	Vajra Tara	Ratnagiri
	Aparajita Tara	Ratnagiri
2.	Prajna-Paramita	Udayagiri, Prachi Valley, Paravadi, Baneswaranasi
3.	Dharanis	Kuruma (Terracota), Ratnagiri
4	***Other Mahayanic Gods / Goddesses*** Boddhisattva Avalokitesvara	Udayagiri, Banapur, Kuruma, Ratnagiri, Paravadi, Khadipada, Lalitagiri, Banesvaranasi, Kihiching
	Manjusri	Udayagiri, Banapur, Ratnagiri, Lalitagiri

7. Swat Valley is not Uddiyana

It seems that some scholars have differed in identifying the location of Uddiyana in Odisha. Some identify Uddiyana to locate in Swat valley of the north-western region. Therefore, it is claimed by some that Padmasambhava belongs to Swat valley area called as Udyana.

Padmasambhava's birth and work relate to the 7th and 8th century period. It is obvious, that Padmasambhava belongs to an area which was flourishing with the Mahayana School of Buddhism and also its offshoot Vajrayana. It is also mentioned that many eminent Buddhist teachers (Acharyas) belong to Uddiyana during the 7th and 8th century period.

Though the other chapter on Uddiyana being Odisha covers elaborate facts, some fundamental and basic historical, archeological and literary facts concerning this issue are presented below:

(1) Swat Valley Area

(a) Fah-Hian, who visited India in the beginning of the 5th century A.D. speaks of the existence of both Hinayana and Mahayana Buddhism in India. He noticed exclusive popularity of Hinayana (probably Sarvastivada) in Lob-nor, Darada, Udyana, Gandhara, Bannu – all north-western territories and also in Kanauj and Kausambi. In places of Afghanistan, Mathura, Pataliputra he found both Hinayana and Mahayana Schools[63]

In Fah-Hien's time Buddhism in India had arrived at a stage of development that foreshadowed its approaching decline and overthrow[64].

(b) During Hiuen Tsiang's travel in India in the 7th century A.D., though Hiuen Tsiang endeavored to give a bright picture of Buddhism in India, it appears from his records that the progress of the religion had been arrested, and in many places it had lost its hold upon the people and was, in fact on the verge of disappearance. In the north-westrn parts of India, particularly in Nagarkot, Gandhara, Udyana and Takshashila, he found

---

[63] The History and Culture of Indian People, vol, III, pp. 381-82

[64] Samuel Beal, *Travels of Fah-Hian and Sung-yun from China to India,(* 1869, Delhi, R 2005), pp. intro.lxi

monasteries mostly in ruins and almost deserted, and the people were mostly non-Buddhists. At Simhapur and Takshasila he noticed even spots sacred to Svetambara Jains[65].

(c) Brief highlights of Hiuen Tsiang's travel records[66] of north-western areas covering Udyana and its surrounding territories:

Nagarkot (Na-ka-lo-ho): The people reverencing Buddha and having little faith in other religious systems. But although there were many Buddhist establishments the Brethren were very few. There were five Deva temples.

Gandhara (Kan-to-lo): The towns and villages were desolate and the inhabitants were very few. The majority adhered to other religion, a few being Buddhists. There were 1000 Buddhist monasteries in the country but they were utterly dilapidated and untenanted. Many of the topes were also in ruins. There were above 100 Deva temples and the various sects lived pell-mell. There were still a few Brethern all Hinayanists. Outside the east gate of the city was a monastery with about 50 Brethern all Mahayanists.

Udyana (Wu-chang-na): The people were pusillanimous and deceitful, they were fond of learning but not as a study and they made the acquisition of magical formulae as their occupation. The people of Udyana held Buddhism in high esteem and were reverential believers in the Mahayana. Along two sides of the river there were 1400 monasteries but many of those were now in ruins, and once there had been 18,000 Brethern but these have gradually decreased until only a few remained, these are all Mahayanists, who occupied themselves with silent meditation, they were clever at reciting their books without penetrating their deep meaning, they lived strictly according to their rules and were specifically experts in magical exorcisms. There were 10 Deva temples and various sectarians lived pell-mell.

(d) It can be mentioned here from the above records that in Gandhara and Udyana, the Buddhist monks were mainly practicing Tantric cult. In

---

[65] The History and Culture of the Indian People, vol. III, pp. 395

[66] (a) The Life of Hiuen Tsiang, pp. 57-58, 63-67

(b) Samuel Beal, Si-Yu-Ki, (1884, Delhi, R 2008), part. I, pp.119-20, 124, 135-37

(c) Thomas Watters, *On Yuan Chwang's Travels in India* (1904-05, Delhi, R 2004), Part I, pp.180-83, 198-99

foregoing chapters, the development of Tantric practices in Mahayana Buddhism has been stated. The Tantric system penetrated into Mahayana Buddhism in 3rd century A.D., though it could gain popularity and was named as Vajrayana in the middle of 7th century. These practices almost widely spread throughout the country and even went outside beginning from the 7th century.

(e) Buddhism reached the north-western region through the proselytizing efforts of Asoka. Three inscriptions found from Swat (Ep. Ind., VI, 133-4) corroborate the statement of the Chinese travelers that Buddhism lingered on this region upto 7th century A.D. The characters of these inscriptions resemble the so-called north-western Gupta characters. These inscriptions, being quotations from the Sutras, are very important from literary standpoint.

It was Asoka who was responsible for the introduction of Buddhism into Gandhara region. Here he built several *stupas* which were seen by Chinese travelers. After Asoka, the region passed in to the hands of foreign rulers, who could have the religion routed out from the territory but they didn't do so, and on the other hand the great Kushana king Kanisaka helped it in its further development. It is said that during his time Gandhara became a popular center of Buddhism. The rulers who governed these territories after him, have almost not shown much interest in Buddhism, which therefore gradually faded out. But the religion of Gautama did not totally disappear from these places at least upto 7th century, is proved by the records of Chinese travelers as well as by archeological discoveries. A few decades later, the whole of this region must have been set on fire, apparently by the formidable enemy of India, the Huna invaders, Toromana and Mihirakula as is proved by the traces of incendiarism on the sites like some half-burnt birch bark manuscripts written in upright Gupta characters of 5th century A.D., found from Julian (Marshall, 'Taxila', vol. I, plates 119a, 119b)[67].

(f) The above descriptions are clear from the point of view that Buddhism was not in active form in the north-western areas including Swat valley (Udyana) and its surrounding territories even in the 7th century. It was in disappearing state and there were few believers as well as very few practicing monks.

---

[67] Dr. Mahendra, P. Mittal, comps., *Buddha and spread of Buddhism in India and Abroad*, (Sudha Sengupta, *Buddhism in the Classical Age*), 1925-63, Delhi, R 2002, vol. 2, pp. 273-74

(2) On the other hand, the state of affairs of Buddhism in Odisha during 7th / 8th century period, which is already described in preceding chapters, can again be focused here:

(a) Highlights of records of Hiuen-Tsiang's travels in Odisha (Udra, Kalinga, South Kosala regions)[68]:

Tamralipti (Tan-mo-lih-ti)	**Ota / Udra (Wu-tu/U-cha)**	**Kalinga (Ka-leng-ka/ Kie-ling-kia)**	**Kosala (Kiao-sa-lo)**
The capital of the country was near an inlet of the sea. The inhabitants were believers in Buddhism and other systems. There were above 10 Buddhist monasteries and more than 1000 Brethems.	There were above 100 Buddhist sangharamas, with 10,000 priests, all Mahayanists. There were more than 10 Asoka topes at places where Buddha preached. In the south-west of the country was Pu-sie-po-ki-li (restoed by Julien as Puspagiri) monastery in a mountain. The stone stupa belonging to it exibits many spiritual wonders. To the north-east of this tope in a hill monastery was another tope like the preceding in its marvels. Near the shore of the ocean in the south-east of this country was the city Che-li-ta-lo (Charitra). Outside it were 5 monastries close together of lofty structure and with very artistic images.	There were above 10 monasteries and 500 Brethems, who study the Great Vehicle. Near the south wall of the city (capital) was an Asoka tope beside which were a sitting – place and exercise ground for the Four Past Buddhas. On a ridge of a mountain in the north of the country was a stone tope, above 100 feet high, where Pratyeka Buddha has passed away at the beginning of the present Kalpa.	The description given here relates to South Kosala (Bilaspur-Raipur-Sambalpur region). The king was Kshatriya by birth, a Buddhist by religion and of noted benevolence. The people were prosperous. There were 100 Buddhist monasteries, and above 10,000 Brethem all Mahayanists. Near the south of the city (capital) was an old monastery, with an Asoka tope where Buddha had vanquished Tirthakas by the exhibition of supernatural powers, and in which Nagarjuna Pusa had afterwards lodged.

[68] (a) Si-Yu-Ki, Part II, pp. 200-01, 204-05, 207-08, 209-12
(b) *On Yuan Chwang's Travels in India*, Part II, pp. 189-90, 193-96, 198-99, 200-01

(b) In addition to Puspagiri Vihar as mentioned by Hiuen Tsiang, there were many other huge Buddhist monasteries or Mahaviharas like Ratnagiri, Lalitagiri and Udayagiri also flourishing during the 7th and 8th centuries. Archeological remains of these Mahaviharas as well as many other important Buddhist centers speak of the thriving condition of Buddhism in the above period.

(c) Huge recovery of Vajrayanic images from the above Mahaviharas as also from other places of Odisha also speaks of its importance and that a vast network of Buddhist Mahayanic and its offshoot Vajrayanic centres existed in Odisha.

(d) The Bhaumakara dynasty which for the first time in the history of Odisha consolidated their kingdom by amalgamating Utkal, Kalinga, Tosali, Kosala regions within one administration and ruling Odisha for more than 200 years between 614-750 A.D., is another added advantage for the flourishing state of Mahayanic Buddhist. Most of the rulers of this dynasty, who were staunch Buddhists, extended full royal patronage for the development, growth and spread of Buddhism as well as for the huge monuments.

(3) Though Gandhara region in earlier times was an important center of Buddhism, from the above basic facts, it could be understood that during 7th and 8th centuries, Buddhism was almost dead in the Swat region and Mahayana Buddhism, particularly, its offshoot Vajrayana sect was in most flourishing state in Odisha region.

Dr. N. K. Sahu[69] further adds that many of the Tantric Siddhas like Saraha, Lui, Savaripa and others who are regarded by the Tibetan and other sources as belonging to Uddiyana, have composed large number of religious songs and 'dohas', the language of which is claimed to be parent stock of the modern 'Oriya' or 'Odiya', 'Bengali, and Maithili tongues. We fail to understand why all these Siddhas from Swat Valley would not write a single piece of their work in the language then prevalent in the north-western region and would express their religious and poetic sentiments in the dialects of eastern India. Evidentially Uddiyan is situated in the east only and not in the north western region.

[69] Buddhism in Orissa, pp. 152-53

Dr. Sahu also speaks that no Tantric images of any importance have yet been recovered from the Swat Valley region, although images of much earlier times, belonging to Gandhara school of arts[70] are coming to light.

(4) From earlier times, the people of Odisha speaking Oriya or Odiya language are known everywhere as Odiyas and Odiyans and also as Udiyas or Udiyans.

With the above facts, it could be conveniently ascertained that Odisha is Uddiyana and not the Swat valley (Udyana) region.

Conclusion

The chapter-wise presentation above relating as also focusing on the issue covers through its passages available established facts on the topic. Those are in particular:

- King Sron-btsan-sgam-po initiated the process of bringing his people to the forefront of civilization by introducing Buddhism in Tibet and also introducing the system of alphabetical writing. Almost after a century during the reign of fifth successor King Khri-sron-lde-btsan, Buddhism was established in Tibet as State religion. The whole process was influenced by Indian Buddhism and Indian Buddhist teachers.

- Guru Padmasambhava was instrumental in organizing, strengthening, propagating, popularizing and establishing the strong base of tradition of the Tibetan Buddhism, which was the Vajrayana (Tantric) form of Mahayana Buddhism in India.

- Guru Padmasambhava belongs to Uddiyana and was the son of Indrabhuti, the King of Uddiyana, who was also a great teacher of Vajrayana school. Acharya Indrabhuti's sister Laxmikara was his spiritual successor and also preacher of the Sahaja-yana, an off-shoot of Vajrayana. Acharya Indrabhuti ruled Sambhala and his sister Laxmikara married to the King of Lankapuri.

---

[70] Cultural Heritage of India, vol. I, pp. 527

'Buddhist pantheon was not well developed before the Tantras got wide publicity in about the 8th century A.D. For instance, in Gandhara school, besides the Buddha images, there the images of Jambala, Kebera, Indra, Maitreya, Hariti, alongwith the other unidentifiable Boddhisattva images and the Boddhisattva images are also of stereotype nature'.

- Odisha was a great centre of Mahayana Buddhism and its tantric off-shoots and the first among the 'pithas' of Buddhist tantric traditions. Odisha is Uddiyana.

- Odisha was a great Buddhist centre both of the Hinayana school in the early periods and of Mahayana school in the later periods. It was a flourishing and vibrant centre of the Mahayana school and its tantric off-shoot Vajrayana during the 7^{th}-9^{th} centuries A.D. Magnificent Mahayanic monuments grew up in Odisha and many famous Mahayanic teachers and writers were born in Odisha and Odisha was also work place of many eminent Buddhist masters. The Mahayanic, particularly Buddhist tantric monuments, icons, art and architecture of excellence have come up, later on their ruin and remains are found. Rare images of Buddhist tantric traditions have also been discovered in plenty alongwith remains of large Maha-viharas. Odisha was a main centre of Mahayanic system of Buddhism.

- Odisha is Uddiyana and not the Swat Valley (Udyana).

Bibliography

1. Francke, A.H. (1914/1999), *Antiquities of Indian Tibet*, LPP, Delhi
2. Bell, Charles (1931/1997), *The Religion of Tibet*, LPP, Delhi
3. Bapat, P.V. (ed.) (1956/2009), *2500 Years of Buddhism*, Publications Division, Delhi
4. *The History and Culture of Indian People* (1993), Vol. II, III, IV, Bharatiya Vidya Bhavan, Mumbai
5. Petech, Dr. Lucian (1939 /1999), *A Study on the Chronicles of Ladakh*, LPP, Delhi
6. Dargyay, Eva M. (1998), *The Rise of Esoteric Buddhism in Tibet*', Motilal Banarasidass, Delhi
7. *The Cultural Heritage of India* (2006), Vol. I, V, Ramakrishna Mission, Calcutta
8. Winternitz, Maurice (1999), *A History of Indian Literature*, Vol. II, Motilal Banarasidass, Delhi
9. Dutt, Sukumar, *Buddhism in East Asia*, (2004), Originals/LPP, Delhi
10. White, J. Claude (1909/2008), *Sikhim and Bhutan*, LPP, Delhi,
11. Risely, H.H. (1928/2010), *The Gazetteer of Sikhim*, LPP, Delhi
12. Chattopadhyaya, Debiprasad (ed.), (1970/2010), *Taranatha's History of Budhism in India*, Motilal Banarasidass, Delhi
13. Sahu, Dr. N.K. (1958), *Buddhism in Odisha*, Utkal University, Bhubaneswar

14. *Cultural Heritage of Odisha*, Vol.XII (Puri-Part III),Vyasakabi Fakirmohan Smriti Sansad, Bhubaneswar

15. Banerjee, R.D. (1980), *History of Odisha*, Vol. I, Bharatiya Publishing House, Varanasi

16. Kedarnath Gavesana Pratisthana (1997), *Odishara Tantra Sanskruti*, Odisha Sahitya Akademi, Bhubaneswar

17. Mittal, Dr. Mahendra P.(2002), *Buddha and the Spread of Buddhism in India and Abroad*, Originals, Delhi

18. Law, Bimala Churn (1931/2004), *Buddhistic Studies*, LPP, Delhi

19. *Studies on Tantras* (2002), RKM, Calcutta

20. Beal, Samuel (1911/2008), *The Life of Hiuen-Tsiang*, LPP, Delhi

21. Mahapatra, K.N. (2004), *History of Odisha (Bhauma Kings of Odisha)*, Kedarnath Gavesana Pratisthana, Bhubaneswar

22. *The Cultural Heritage of Odisha – Khurdha* (2003), Vyasakabi Fakirmohan Smriti Sansad, Bhubaneswar

23. *The Cultural Heritage of Odisha – Jajpur* (2005), Vyasakabi Fakirmohan Smriti Sansad, Bhubaneswar

24. *The Cultural Heritage of Odisha*, (Vol.X), Puri – Part I, Vyasakabi Fakirmohan Smriti Sansad, Bhubaneswar

25. Beal, Samuel (1869/2005), *Travels of Fah-Hian and Sung-yun from China to India*, LPP, Delhi

26. Beal, Samuel (1884/2008), *Si-Yu-Ki*, LPP, Delhi

27. Watters, Thomas (1904-05/2004), *On Yuan Chwang's Travels in India*, LPP, Delhi

28. Mohanty, Sarat Kumar (2006), *Buddham Saranam Gachhami (Oriya)*, Agraduta, Cuttack

29. Maharana, Dr. Surendra Kumar (1993), *Odishare Bouddha-Sanskriti (Oriya)*, Friends Publisher, Cuttack

30. Kedaranath Gavesana Pratisthana (ed.) (2000), *Odishare Bouddha Dharma O Sanskriti (Oriya)*, Grantha Mandir, Cuttack

31. Sahoo, Radhakrishna (1999), *Buddha-Jagannatha (Oriya)*, Odisha Book Store, Cuttack

32. Dutt, Nalinaksha (2007), *Buddhist Sects in India*, Motilal Banarasidass, Delhi

33. *Swami Abhedanda's Journey into Kashmir and Tibet* (2001), Ramakrishna Vedanta Math, Calcutta

34. *Studies in Buddhism* (1995), Institute of Odishan Culture, Bhubaneswar

** The writer is a development researcher worked several years for UN and international development agencies and now self-retired for studies on ancient and mediavel history, philosophy and literature.*



Guru Padmasambhava from the lines of Dr. N. K. Sahu

***Anil Dhir**

Dr. N. K. Sahu's 'Buddhism in Odisha' is his thesis approved by the Utkal University for the degree of Ph.D. has been published by the said University of Odisha in 1958, which is a masterpiece of research work on Buddhism in India.

The following few lines from the introductory part of the book speaks a lot about the work:

The author (Dr. N. K. Sahu) in his Preface: "The book aims at pursuing a historical exposition of the development of Buddhism in Odisha from the 5th century B.C. down to the early 16th century A.D. This work may, however, be claimed as the first of its kind, as no attempt has so far been made to throw light on the growth and development of Buddhistic culture of this land".

From the Foreword of Dr. N. Dutt: "The scope of this work is much wider than what is indicated by the title 'Buddhism in Odisha'. The author has made an exhaustive study of all the aspects of the religion as it evolved in the course of about 2000 years, pointing out, where evidence permits, the contribution made by the people, saints and scholars of Odisha rather Kalinga. He has enriched his work by a reproduction alongwith an analytical study of the finds of images and sculptures so far discovered within the borders of the province. In the growth and development of Buddhism, Odisha played an important part and it was the only province in India, except a few districts in Assam and East Pakistan, which preserved and nurtured the religion upto the seventeenth century A.D.".

From the opinion of Prof. W. Y. Evans-Wentz: "Historians and anthropologists, as well as, students of comparative religion, no less than Buddhists themselves, will find that 'Buddhism in Odisha', by Dr. N.K. Sahu of Utkal University, is as timely as it is important. In the days of the illustrious Buddhist Emperor Asoka, and for many centuries afterward, Odisha was a paramount centre of Buddhist learning; and Dr. Sahu, ably assisted by Dr. N. Dutt, Professor of Pali, University of Calcutta, who contributed a long Foreword, has by means of this book, made that fascinating epoch in the annals of human culture to live anew. The book is particularly valuable for its scholarly exposition of the origins and developments of the Hinayana, the

Mahayana, the Tantrayana and the Yogayana systems of Buddhism; and also, for its interesting accounting of Tibet's cultural indebtedness to Odisha.

The book contains eleven chapters and covers two chapters (Chapter IX and X) on Tantric Buddhism in Odisha. These two chapters contain references on Guru Padmasambhava as also about other related topics of Indrabhuti, Lakshmikara and Sambhala as well as Lankapuri. This book being the research thesis of Dr. Sahu contains exhaustive references and footnotes in respect of almost all important matters and subjects.

The following passages are drawn from the above two chapters for presenting an overview of the elaborate contents covered in the book concerning Guru Padmasambhava and other closely related topics.

Tantric Buddhism in Odisha: Although Tantric idealism was represented in the religion, literature and social order of the whole of eastern India during the pre-Muhammadan period. Odisha played a vital role in evolving such a culture, according to belief of a section of scholars. She was the land where Buddhist Tantricism had its origin.

Indian Tantra is not Foreign by Origin: No doubt there are a number of indications in the Tantric literature itself which point out that some of the mystic practices of Indian Tantra crept into it at an early date from foreign lands. It may be concluded that the Kubjika school of Tantra is probably imported to India from outside. We also know from the Tara Tantra that the cult of China Tara, together with the Tantric practices known as China-Charas were brought down to India from the country of Maha-China. The Sadhana Mala inform us that the worship of Ekajata was restored by Arya-Nagarjuna pada from the country of Bhota (Tibet). But from this it should not be supposed that the Indian Tantra itself is exotic in origin and is introduced into India from countries like China and Tibet. It may be noted that Vajrabodhi and Amogha-Vajra propagated Indian Tantra in China in about 720 A.D. and Santarakshita and Padmasambhava introduced Tantricism in Tibet, sometime in the later half of the 8th century A.D. Indian Tantra in general should, therefore, be regarded as indigenous by origin, although a few practices in it appear exotic.

Uddiyana – The Cradle of Tantric Buddhism: It is known from the tradition embodied in the Pag-Sam-Jon-Zang that Tantric Buddhism first developed in a place called Uddiyana, which is by far the most important among the four 'Pithas' frequently mentioned both by the Hindu and Buddhist Tantras. A good number of Tantric Buddhist scholars who are connected with the introduction of many original Tantras are also believed to have hailed from this particular territory. We

know from the Tibetan sources that Saraha, who introduced the *Buddha Kapala Tantra*; Kambala, and Padmavajra, the expounders of the *Hevajra Tantra*; Luipa, the originator of the *Samputa tilaka*; Lalita-Vajra that of three divisions of the *Krsnayamari Tantra*; Gambhiravajra, that of the *Vajramrta*; Kukkuri, that of the *Mahamaya*; and Pito, that of the *Kala Chakra*; are all more or less associated with the place known as Uddiyana. We further know that Indrabhuti, who was a King of Uddiyana in the 8th Century A.D. organized the Mantrayana Buddhism into what is called Vajrayana, while his sister Laksmikara is believed to have been connected with the initial development of Sahajayana.

Thus, Uddiyana, as the fount head of all Tantric knowledge is, without doubt, a place of great importance so far as Tantric Buddhism is concerned. But unfortunately scholars are divided among themselves about the proper identification and location of Uddiyana. A very strong section of opinions representated by Prof. M. Levi, Dr. P.C. Bagchi and many other profound scholars identify Uddiyana with the 'Wu-tch'-ang-na' of Yuan Chwang and so locate it in the Swat Valley of Kabul on the North West of India.

Dr. P.C. Bagchi states that there are two distinct series of names in Tibetan, (i) O-rgyan, U-rg-yan, O-di-ya-na, and (ii) O-di-vi-sa (see Taranatha and Pag Sam Jon Zang). Dr. Bagchi intends to show that Uddiyana is the same as the Swat Valley and that Oddiyana, Uddiyana, O-rgyan, O-di-ya-na mentioned variantly in different Tantric texts, as well as, Wu-tch'ang, and Yue-ti-yen of the Chinese writers are all different forms of the same name, and are quite distinguished from Odisha, and as such, Indrabhuti, who is described as the King of Uddiyana, has nothing to do with Odisha. But it may be pointed out that these two sets of names are seldom distinguished in the Buddhist literature of the tantric period, and the words Oda, Odra, Udra, Odivisa and Odiyana are used there as the variants of Uddiyana. In the *Sadhanamala* Uddiyana is mentioned as Odrayana (Sadhanamala II, Intro. P. XXXVII, footnote), and some of the Hindu Tantric texts like the *Kalika Purana* represent this Pitha clearly as Odra Pitha. The word Odra with its ethnic significance refers to no other land but Odisha and thus, the Wu-tch'ng-na of Yuan Chwang may not be the same as Uddiyana. As to Indrabhuti, it may also be said that there are evidences to show him as the King of Orisa rather than of the Swat Valley. The *Chaturasiti Siddha Pravrtti* mentions him as the King of Odivisa, and even Dr. P. Cordier in his Bstan-hgyur Catalogue gives sufficient indications of his being the King of Odisha. The noteworthy fact is that Indrabhuti opens his famous work *Jnana Siddhi*, with an invocation to Lord Jagannatha, a deity intimately associated with Odisha and with no other country of India – far less with the Swat Valley. A large number of poets and philosophers of Odia literature are found invoking and saluting Jagannatha in their works, which

seems to be one of the characteristics of the writer belonging to Odisha, and so, on this analogy it may not be unreasonable to accept Indrabhuti as belonging to Odisha. In this connection it may further be pointed out that the *Kalika Purana* declares God Jagannatha and Goddess Katyayani as the presiding deities of Odra Pitha, mentioned as one of the four Pithas alongwith Kamarupa, Purnagiri and Jalandhara. The popularity of this Goddess in Odisha is amply evidenced by the fact that Tribhuvana Mahadevi, the Bhaumakara Monarch (896 A.D.) of Odisha compares herself with Katyayani at the time of her accession to the throne at Guhesvarapataka (Viraja), and it may be said that this deity is no other than the Goddess Viraja of that Capital City. Attention may also be drawn to the fact that the *Kubjika Tantra*, which is considered to be fairly early work mentions Viraja as the Goddes of Uddiyana, while the Brhan-nila-Tantra also declares that Bhairavi (the concert of Jagannatha – Bhairava) is the Goddess of Uddiyana.

It may be pointed out that Indrabhuti's son Padmasambhava, is also associated with the celebrated place Viraja, modern Yajapura. Nepalese Tantric traditions contain a prophecy in which the Lord assures Sariputra that he would be in a distant future time a Buddha under the name of Padma Prabha, and that his place of Enlightenment will be Viraja. Padmasambhava and Tara along with other deities, are invoked in a fairly large inscription of 25 lines incised on the back of a standing Bodhisattva of Udayagiri (monastery) near Viraja, which states that a "Tathagatadhisthita dhatugarbha Stupa" (a stupa with a relic inside and dwelt in by the Tathagata or Buddha) was setup on that very spot. This stupa is believed to have contained the relics of Padmasambhava, and the ruins of it may be seen at present not far from the Bodhisattva image stated above. All these evidences thus go in support of the fact that Indrabhuti, father of Guru Padmasambhava, was a King in Odisha which is the same as Uddiyana or Udrapitha, of which the main deities are Jagannatha and Viraja.

M. Foucher points out to the miniature of a Nepalese Ms. Of the 8^{th}-9^{th} century A.D. which bears the inscription: "Vajra-pani of Mangala Kostha in Uddiyana," and M. Levi and following him Dr. Bagchi are inclined to identify this Mangala Kostha with Mong-kie-li, the chief town in the Swat Valley described by Yuan Chwang. But there is no reason why this place may not be the same as the old town of Mangalapura of Tantric importance, situated close to the metropolis of Viraja, which was a great stronghold of Tantric Buddhism in Odisha. M. Levi further draws our attention to *Romaka Siddhanta* where Uddiyana is enumerated alongwith Sindhu Surastra; but this alone can not be made the basis of the supposition that Uddiyana is the same as Swat Valley in Kabul. Dr. Bagchi refers to an inscription of Saka year 77, which mentions the gift of the monk named Jivaka, a native of Odiyana and remarks that "no authentic source of information

of this period mentions Oda (i.e. Odra)". But it may be pointed out that the antiquity of Odra can even be traced earlier than the Saka year 77 (= 155 A.D.) and Udras or Odras as a people are mentioned in the work of Manu, as well as, in the Mahabharata while the *Apadana*, a work of the Pali Canon, mentions Oddaka, who were the same as Odra or Udra. On the other hand, we seriously doubt as to whether the Swat Valley region was known by the name Udyana (Wu-tch'ang-na, or Yue-tiyen) in the 2nd century A.D., when the successors of Kaniska were ruling.

Thus, the identification of Uddiyana with Odisha does not seem to be improbable at all; in that case the Swat Valley region may not be regarded as the place of origin of Tantric Buddhism.

Sambhala, Lanka and Zahor: But the problem of identifying Uddiyana with Odisha is associated with that of locating two significant territories inside it, one of which was Sambhala, over which Indrabhuti ruled and the other was known as Lankapuri, which was under Jalendra whose son married the famous princess Laksmikara, the sister of Indrabhuti. Rahul Samkrtyayan is of opinion that Sambhala is the same as Sambalpur of Odisha, and his suggestion is accepted by a large number of scholars who are inclined to take Uddiyana as Odisha. As to the antiquity of Sambalpur it may be pointed out that Ptolemy mentions the city of Sambalaka on the bank of the Manada (Mahanadi) and in the country of the Mandalai whose modern representatives are believed to be the Mundas while according to Gibbon "Rome was supplied with diamonds from the mine of Sumelpur in Bengal." The Sambalaka of Ptolemy and the Sumelpur of Gibbon can be no other place than Sambalpur in modern Odisha and hence, this place being so well known even in the early Christian era its existence in the 8th century A.D. when Indrabhuti was flourishing, can no way be denied. We know from Taranatha that Pito who introduced the *Kala-Chakra Tantra*, was sent by Vajrapani to Sambhala, where from he brought many Tantras with him which he taught to the students in Ratnagiri. This Ratnagiri is no other than the monastic University which developed by the 8th century A.D. near Viraja (Yajapura), and Sambhala may be identified with modern Sambalpur unless some other evidences are available to contradict it.

As to the identification of Lanka, it may be said that the Sonepur tract of Odisha was known by the name Lanka as late as as the 10th and 11th centuries A.D. A Copper plate Charter issued by a Somavamsi Prince, Kumara Somesvaradeva from Suvanrapura, by the end of the 10th century A.D. reveals that the prince was the lord of the Western Lanka (Paschima Lanka) while the Mahada Copper plate grant of the same King is stated to have been registered on the bank of the river Chitrotpala (the Mahanadi) and close to the territory of Lanka (*Lankavartaka*

Sannidhau). These evidences indicate that the Sonepur region in the past was called Lanka and we are inclined to identify this territory with the land of Lanka, described in the *Markandeya Purana*, as well as in the *Brhat Samhita* of Varah-Mihira. The Goddess Lankesvari, reffered to in some Tantric Sadhanas of the Sadhanamala, is even now regarded as the presiding deity of this territory, and she is daily worshipped in the bed of the Mahanadi on a low rock called Lankesvari on which a short inscription incised in the character of the 9th-10th century A.D. is yet to be seen, although it can not be deciphered owing to the ravages done on it by the flood water. Thus it may reasonably be concluded that if Oddiyana be identified with Odisha, and Sambhala be taken to be Sambalpur, Lanka, where Indrabhuti's sister Laksmikara was married, can be no other than the territory of modern Sonepur.

It may be said here that M. Levi and Dr. Bagchi, who very strongly argue in favour of locating Uddiyana in the Swat Valley, do not satisfactorily identify Sambhala and Lanka in that region. Dr. Bagchi connects the name Lanka with the tribal people known as Langga who at present live in the north of Baluchisthan, and says: "considering the immigrant nature of this people, it is not probably too much to think that they once occupied districts contiguous to the Swat Valley, further to the north west, and that their country was known as Lanka". Evidently, the arguments of Dr. Bagchi, are based on speculation which is not warranted by historical or archeological evidences. While going to identify Sambhala, the territory of Indrabhuti, the learned scholar further states: "Jayadratha, a translator of *Chakrasambara-tantra* into Tibetan is said to have been a man of Lanka, also written Langa (Cordier, Catalogue II, p. 42-43). Ceylon was certainly not known as Lanka in this period, and *Chakrasambara tantra* had probably nothing to do with Ceylon. On the contrary, there are ample evidences to show that the culture of *Sambara-tantra* was intimately connected with Sambhala country which is said to have been a part of Uddiyana. Lanka of Jayadratha, therefore, seem to have been the same as the Lankapuri of Jalendra.

Dr. Bagchi without citing any evidence simply takes it for granted that Sambhala which was intimately connected with the culture of *Sambara Tantra* was in the Swat Valley as Lanka, the land of Jayadratha who translated the *Sambara Tantra* was also located there. So, his arguments in favour of assigning Sambhala and Lanka to the north west of India appear unconvincing, while the location of these territories in Odisha does not seem to be unreasonable, and thus, it lends support to the fact that Uddiyana is the same as Odisha.

In connection with Uddiyana comes another significant place called Zahor, the identification of which demands the attention of scholars, who are interested in the

location of Uddiyana. It is said that Guru Padmasambhava in his youthful age killed some subjects of his father, Indrabhuti, on which charge he was banished from his parental land and proceeded to Zahor after visiting the cemeteries of various countries. The daughter of the King of Zahor, a peerless princess, who could find no partner worthy of her beauty and intellect, completely surrendered herself to Padmasambhava, who subsequently married her; and this lady is believed to be Mandarava Kumaradevi, who was his constant companion throughout his Tibetan travels. Santarakshita who accompanied by Guru Padmasambhava founded in Tibet the famous Bsam-Ye monastery sometime in 780-795 A.D. has also been associated with the royal family of Zahor by Sumpa, as well as, by the evidences found in the Bstanhgyur. The proper identification and location of this land of Zahor has become a matter of great confusion for all scholars, and while Mr. Waddell doubtfully identifies it with Lahore in West Punjab, Dr. Bhattacharya places it in Dacca in East Bengal. Dr. Bagchi seems to have appreciated this argument when he supports Francke in his identification of Zahor with Mandi, a place not very far from the Swat Valley. But we do not think that the names of the places mentioned in connection with the journey of Padmasambhava to Zahor are arranged with respect to their Geographical contiguity as the Guru is also known to have visited the Shitani cemetery, which according to Waddell was situated in eastern India, and so all these should not be treated strictly from the stand point of Geography.

It is, however, very difficult to locate the territory of Zahor, as evidences regarding it are not so reliable.

Uddiyana is Odisha – Not Swat Valley: But this does not affect in any way the idea of identifying Uddiyana with Odisha. The scholars who are inclined to place Uddiyana in the Swat Valley, seem to have depended greatly on Taranatha and the author of Pag Sam Jon Zang whose knowledge about the History and Geography of India is open to serious doubt. Much also is depended upon the records of the Chinese, particularly on those of Yuan Chwang. Dr. D.C. Sircar says "Hiuen-Tsang not only noticed the prevalence of Sakti worship in Gandhara, but has also left an account of the popularity of Tantric practices among the people of Uddiyana. But the record of the Yuan-Chwang do not point out definitely that the country of Wu-tch'ang-na was the Tantric land of Uddiyana. The pilgrim describes the people of this territory as follows: "The people are soft and effeminate, and in disposition are somewhat sly and crafty. They love learning yet have no application. They practice the art of using charms (religious sentences as charms). Their clothing is white cotton, and they wear little else. Their language, though different in some points, yet greatly resembles that of Mid-India. Their written characters and their rules of etiquette are also of a mixed character as

before. They greatly reverence the law of Buddha and are believers in the Great Vehicle. The only important notice in the record is that the people of this territory practiced the art of using the religious sentences as charms, and it evidently refers to the use of Dharani by them, which was a common superstition, particularly observed by that time in India and in many countries of Asia. Thus, it is too much to conclude out of this evidence that the Wu-tch'ang-na of the Chinese pilgrim was the Tantric land of Uddiyana.

Many of the Tantric Siddhas, like Saraha, Lui, Savaripa and others who are regarded by the Tibetan and other sources as belonging to Uddiyana, have composed large number of religious songs and Dohas, the language of which is claimed to be the parent stock of the modern Oriya, Bengali and Maithili tongues. We fail to understand as to why all these Siddhas, if they hailed from the Swat Valley would not write a single piece of song in the language then prevalent in the north-west of India and would express their religious and poetic sentiments in the dialects of eastern India. Evidently Uddiyana was situated in the east and not in the north west of India in the Swat Valley region.

The noteworthy fact in this connection is that no Tantric images of any importance have yet been recovered from the Swat Valley, although images of much earlier times, belonging to the Gandhara School of arts, are coming to light in large number at various sites of it. It should be borne in mind that Uddiyana is intimately associated with the worship of the deities like Marichi, Kurukulla, Lokesvara. Urddhvapada-Vajravarahi etc. and as none of these deities are traceable in the Swat Valley, its identification with the Tantric land of Uddiyana can not be maintained. In Odisha, on the other hand, all these deities are found in large number, alongwith such other images as of Dhyani Buddhas, Manjusri, Padmapani, Vajrapani, Trailokya Vijaya, Jambhala, Heruka, Bhairavi Chamunda, etc., carved out in grace and beauty with regard to the minute details prescribed in their Sadhanas. Images of Marichi, Tara and Lokesvara are found in many places e.g. Ratnagiri, Ayodhya, Khiching, Chaudwar, Banapura and Ganjam, while those of Kurukulla are recovered in the district of Cuttack in a small village known as Kurukura, which is probably so named after the Goddess. A few years back Mr. N.N. Basu declared to have discovered an image of Kurukulla at Ayodhya near Nilgiri, which was, however, afterwards considered to be a spurious one. But two of the images of this deity found in the village noted above, confirm closely in iconographic features to the dhyanas mentioned in their Sadhanas. It may be said that the Goddesses Kurukulla and Vajravarahi who are described in the Tantric literature as the presiding deities of Uddiyana, are found only in Odisha and nowhere else in India what to speak of the Swat Valley, and hence, in the light of it, Odisha may be identified with great amount of certainly with Uddiyana.

Some of the South Indian inscriptions belonging to the 15^{th} century A.D. refer to Odisha as Oddiyana. One of them engraved during the reign of King Virupaksha and dated in the Saka year 1385, the cyclic year Nandana, corresponding to A.D. 1473, refers to the confusion caused by Oddiyana (Odisha) in the Deccan, and the consequent cessation of festivals in the Siva temple at Jambala in the S. Arcot district for ten years. The "Oddiyana Galabai" (disturbance caused by Odisha) also finds mention in another inscription dated during the reign of Saluva Narasimha, and so, epigraphical evidences also support the view that Oddiyana (Uddiyana) is no other land but Odisha.

Thus, all the evidences, traditional, historical, literary and archaeological, point out the fact that the country of Uddiyana, which is generally regarded as the cradle of Tantric Buddhism may not be located far off in the Swat Valley, and that its identification with Odisha may now be accepted.

It has already been pointed out that many of the Sadhanas of the *Sadhanamala*, as well as some old Tantric texts belonging both to the Hindu and the Buddhists, mention four places of Tantric importance, viz., Uddiyana, Purnagiri, Kamaksha, and Sirihatta and we are disposed to believe that these four Tantra Pithas were situated in one zone i.e., in eastern India, which was the stronghold of Tantric Buddhism before the Mahammadan conquest. Kamaksha is, without doubt the same as Kamarupa (Assam), Sirihatta the modern Sylhet, and Uddiyana is Odisha; but it seems difficult to locate Purnagiri with our present knowledge, and its identification with modern Poona, as pointed out by some scholars, appears very doubtful. Out of these four Pithas, Uddiyana is by far the most important and the leading centre of the Tantrayana, and its influence was felt in other three Pithas. It may be pointed out that the hill, on which the temple of Kamakshi (the presiding deity of Kamarupa) stands, is known as Nilachala, which is but the name of the abode of Jagannatha and Vimala in Odisha. *Tantrasara* while describing these four Pithas in two chapters on *Pithatattvanyasas*, mentions the Purnagiri Pitha in each case as "Uddisa-nathatmaka", implying thereby the intimate association of this Pitha with Jagannatha of Odisha. Mention may also be made of the Chatuspitha Parvata, situated close to Yajapura, the great Tantric centre, and these four hills – Udayagiri, Ratnagiri, Lalitagiri and Alatigiri – are regarded as representing the four great Pithas inside Odisha. Obviously, Odisha was a land of primary importance in the Tantric world, and its identification with Uddiyana may, therefore be accepted as certain.

Indrabhuti, Padmasambhava and Laksmikara: It is learnt from the Tibetan traditions that Indrabhuti's son Padmasambhava, who was responsible for the popularity of Buddhism in Tibet, founded in that country the great Bsam-Ye

monastery with the help of the famous Buddhist teacher Santaraksita, sometime during his stay there, which is usually assigned to Circa 780-95 A.D., and in that case Indrabhuti may be believed to be flourishing in the second half of the 8th century A.D.

Indrabhuti, the King of Uddiyana, is known to be the disciple of both Kambalpada and Ananga Vajra. Many of his works numbering about 23 are preserved in the Tibetan Btsan-hgyur, and one of his Sadhanas, connected with the worship of the Goddess Kurukulla of Uddiyana appears in the Sadhanamala. His famous work *Jnana Siddhi*, which expounds the doctrine of the five Dhyani Buddhas and throws light on the various esoteric rites of Vajrayana, is a very important and informative text of Tantric Buddhism.

It is said that Indrabhuti at the beginning was a blind man and he had to undergo various troubles and sufferings in his early life. As a King he was the least happy because his territory was devastated by the visitations of famine and pestilences, and to add to his grief, his only son died a premature death. In the midst of these misfortunes the King and his distressed subjects cried unto the Buddhas with many offerings, as a result of which Padmasambhava, who is regarded as the incarnation of Sakya Muni, miraculously appeared in that land and was brought up by Indrabhuti, who got back his eyes at the sight of him. Such fabulous episodes are, however, not uncommon in the religious history of the world and they are found invariably associated with the birth of great prophets and reformers. Padmasambhava who may be regarded as a son of Indrabhuti was, in fact, a great religious reformer who preached Tantrayana in Tibet and organized the order of Lamas in that land of snow. He visited Tibet in the company of the famous Buddhist Philosopher Santaraksita, who happened to be his brother-in-law, and stayed there in Cir, 780-95 A.D., during which period he established a great monastery at Basm-Ye, after the model of the Odantapuri Vihara in Magadha. This first Tibetan monastery actively diffused Tantrayana among the followers of the Bon-pa religion and evolved a synthetic Indo-Tibetan mysticism, generally known as Lamaism.

Indrabhuti's sister Laksmikara, who married the son of King Jalendra of Lankapuri, was a famous luminary of Tantric Buddhism, and she is also revered as one of the 84 Siddhas. She was the disciple of Indrabhuti, the great Vajrayanist, but strangely enough, she advocated a religious system which came out as a reaction against Vajrayana. The famous work *Advaya Siddhi*, composed by her disciple Advaya Vajra, indicates a bold departure from the Vajrayanic system by ignoring the worship of Dhyani Buddhas and their emanations, and it also encourages violating the artificial rules of conduct and lays great emphasis on

physical gratification. The Tantric ideology, which was unfolded from about the time of Saraha attained its highest development in the writings of Indrabhuti, whose famous work *Jnanasiddhi* asserts that emancipation cannot be obtained simply by Mudra, Mantra and Mandala, unless a deeper knowledge of the five Tathagatas or the Dhyani Buddhas be attained by the Sadhaka, and also that neither the learned nor the fool can get rid of the Samsara if he is devoid of this Buddha knowledge. But with Laksmikara, there seems to have appeared a change in this ideology, and the rigourism of knowledge as well as, of the Yogic practices, gave place to a Sahaja system, which revolted not only against having the Buddha knowledge and worshipping the Tathagatas, but also against all sorts of traditional and moral injunctions, which constitute the social system. Thus, in the evolution of Buddhist mysticism Laksmikara stands as a finger post towards Sahajayana.

** Anil Dhir is a independent researcher on Odishan History & Culture.*



Padmasambhava of Odisha

** Prof. Dukhisyama Pattanayak*

Padmasambhava of Oḋishā:

Padmasambhava, the celebrated founder of Lamāism belonged to Oḋishā. His disciple and brother-in-law Śāntarakṣita a versatile scholar, wrote a large philosophical work 'Tattva-samgraha'[p.10-1].This book with the commentary of Kamaḷaśīḷa is published from Baroda. In this book the philosophical views of Buddhist and others are found to be refuted from the angle of 'svātantrika-yogācāra'. **Svātantrika** is a category of Madhyamika viewpoints attributed primarily to the 6th century Indian scholar Bhavaviveka. It is used in contrast with another such subcategory, Prāsangika Madhyamika. The key distinction between these viewpoints is whether one works with assertions about the ultimate nature of reality, or if one refrains completely from doing so. If one works with assertions, then that is a Svātantrika approach. Refraining from doing so is a Prāsangika approach. Besides the technical definitions, the styles of the different approaches are notable. Svātantrika style approaches have a more structured syllogistic form, making assertions with argumentation, whereas the Prāsangika approach may make assertions, but with significantly less reasonings for those assertions. Instead they mainly point out errors resulting from taking reasonings to logical Tibetan sources inform us that Śāntarakṣita came from Nāḷandā to Tibet and founded the first proper Buddhist monastery of saṅghārāma(Sam-ye) in the year 749 A.D. and died in Tibet in 762 A.D.

King Indrabhūti of Uḋḋiyāna:

Indrabhūti(about 687-717 A.D.), the author of 'Jñānasiddhi' and numerous other Tantric works, was a king of Uḋḋiyāna(Oḋishā, the people of which are still called by whole of the nation as 'uḋḋiyā'-s) and was father of Padmasambhava, the founder of Lāmāism. "Padmavajra, whose 'Guhyasiddhi' has come down to us in Sanskrit, was a contemporary of Indrabhūti. Lakṣmīṅkarā, who in her 'Advayasiddhi', proclaimed novel, monistic doctrines, which were called Sahajayāna, and which are even at the present day prevalent among the Bāuls in Bengal, was a sister of Indrabhūti. She refutes asceticism, ceremonies and the worship of the images, and recommends only meditation on the body in which all the gods dwell."

The Seven Siddha Yogini(maiden)s of Tantra-yāna in Oḋishā:

The Tāntric Sahaja-yāna of Lakşmīṅkarā is still found preserved and pursued in the south Kośala, the western part of Oḋishā. There were seven siddha-sādhikās (divine maidens adept in magical performance by their supernatural attainment) known popularly well as 1. Jňānadeī māluṇī (a knowledgeable maiden belonging to florist-community), 2.Sukuṭi camāruṇī (a lean maiden of shoe-makers' community), 3.Patrapindhā śauruṇī(leaf-clad maiden belonging to barbarian śabara-community), 4.Niteī dhobaṇī (a maiden of regular washer-men-community), 5.Guṅgī gauḋuṇī (a mum maiden of milk-maid-community), 6.Lahukuṭi lahurāṇī (a maiden belonging to iron-monger black-smith-community) and 7.Śuā teluṇī (a sleepy maiden of oil-woman-community). These seven maidens, with their super-natural powers, were capable of performing many wonders viz. giving life to dead, abducting the child from the womb of pregnant woman, walking in the air, or on fire, or on water, or on the leaves of lotus etc. All the above maidens(kumārīs) belonged to the then lowest castes of the community but revered very much even today after several centuries of their departure for the spiritual attainments, they had and displayed in Buddhist Sahaja-Tantra- yāna.

For example: It is said, once a learned Pundit came to test Niteī dhobaṇī and found her cooking by putting her legs inside a burning oven. On seeing the Pundit, she welcomed him by offering a wooden-seat to sit and then put the pot with water on the oven and then cut her adopted son with a vegetable-chopper and invited the Pundit for the lunch. When the Pundit finding himself amidst oblivious obnoxious acts took a plea not to partake in the same, the maiden begged excuse to attend to him a little later after feeding his son, called the cut-to-dead son, who surprisingly also came running from outside and sat to eat the magic food. Finding that no knowledge can explain the super-laws of the Divine, the Pundit fell flat before the Divine Maiden and begged excuse for his scholastic prudence. Even people, till now to ward off an evil spirit, use to utter the following mantra – "*jā jā kāhāra ājňā nā - Patrapindhā śauruṇī ra, Jňānadeī māluṇī ra, Lahukuṭi lahurāṇī ra ...koṭi koṭi ājňā*"- meaning 'Ward off as per the repeated crores of commanding/orders of Patrapindhā śauruṇī, Jňānadeī māluṇī, Lahukuṭi lahurāṇī etc.', still found to be effective even today in this scientific age in warding off the evil powers, where the modern medical science fails.

The Biographies and Predictions:

During his appearance in our world era, Padmasambhava dictated various autobiographies to his disciple, Yeshe Tsogyal. Some of these autobiographies, found to be augmented by commentators and various independent biographies,

thus presenting different and sometimes conflicting stories of his birth and other details of his life. For instance, one account states that Padmasambhava had an ordinary human birth and was called Dānarakshita, the son of King (Mahusita=overjoyed) Indrabhūti of Uđđiyāna. In another story, he was the son of a minister of King Indrabhūti. In yet another, he appeared instantaneously from a bolt of lightning at the summit of Mount Maḷaya in Śrī Laṅkā.

Padmasambhava, popularly known as **Guru Rinpoche**, is revered by all lineages of Tibetan Buddhism, and his image is prominently displayed next to that of Lord Buddha in most Buddhist temples, monasteries, and homes. Many devotees, particularly those of the **Nyingma**('Collected Tantras of the Ancients', that is the **Mahāyoga**, the oldest of the four major schools of Tibetan Buddhism, the other three being the Kagyu, Sakya and Gelug) **School** that Padma founded, regard him as **the second Buddha**.

Padma is not an ordinary sentient being, practitioner, nor a noble Bodhisattva progressing on the path of the bhūmis. He is a direct emanation of all the Buddhas of the ten directions and the three times. **He is the all-pervading Lord of the Three Jewels** of Buddha, Dharma and Saṅgha. He is the single embodiment of the wisdom, compassion and activity of all the Victorious Ones. **He is the Master of the three roots of Guru, Yidam and Protector. He is the essence of Buddha.**

An Account of Formative days of Padmasambhava:

According to the prevailing versions based on Padma's own dictations, he was immaculately born without father and mother from a lotus blossom. Padma explained that "some people believe that I revealed myself on the pollen bed of a lotus in the Dhanakoṣa Lake in the country of Urgiyan(Uđđiyāna i.e. Ođishā); some people believe I was born as Prince of Urgiyan(Uđđiyāna i.e. Ođishā); others believe that I came in the flash of a thunderbolt on the Nainchak hilltop. There are many distinct beliefs held by different people, for I have appeared in many forms. However, twelve years after the parinirvāna of the Buddha Śākyamuni, the Ādi-Buddha of Boundless-Light Amitābha, conceived the Thought of Enlightenment in the form of the Great Compassionate One, Avalokiteśvara, and from the heart of the Great Compassionate One, I, Padma, the Lotus Born Guru, was emanated as the syllable HRI. I came like rain throughout the world in innumerable billions of forms to those who were ready to receive me. The actions of the Enlightened Ones are incomprehensible! Who is to define or measure them?" Padma continues that one of his forms was the incarnation as the Prince of Ođđyian(presently Ođisha), destined to govern that country and turn it

completely to Buddhism. After that he would spread himself all over India and abroad, embarking on his spiritual career.

Buddha Śākyamuni predicted that "at a later time after nirvana, with the lapse of twelve years, best of the Conquerors in all the worlds, I again will appear, in the land of Uḋḋiyāna(Oḋishā), and under the name of Padmasambhava, I will reveal the Doctrine of the Mantrayāna." This prediction of 12 years of a *yuga* in fact came to be mystically true just after 12 centum of years i.e. Buddha's year of death 483 BC+1200=717 A.D.

Padma's Immaculate Birth and Coming to the Palace:

On the tenth day of the sixth month of the Monkey year, Buddha Amitābha, with his unimpeded, omniscient vision, saw that the time had come to advance the Dharma. He looked upon Indrabhūti who had lost his son. He saw the demons and evil spirits reigning everywhere, particularly the cannibalistic Rāksāshas of Tibet bent on destroying mankind. He saw the great king Trisong Detsen of Tibet who would help to spread the Dharma. Since a miraculous birth was required to transmit the Tantric teachings and inspire faith in the Dharma, Amitābha, having also noticed the immaculate, turquoise coloured lake of Dhanakosa, sent a ray of red light from his tongue that pierced the lake. An immaculate, multi-coloured lotus flower appeared in a lotus forest on an island in the middle of the turquoise-coloured lake, with a stalk so large a man's arms could not encompass it. From Amitābha's heart center, a golden vajra appeared, marked with the syllable HRI, which floated into the bud of this lotus flower. The syllable HRI miraculously transformed into a beautiful boy, eight years of age, resembling Lord Buddha. He was holding a small vajra, lotus, and trident, and was adorned with the major and minor marks of a Buddha. The child taught the profound Dharma on the island to devas and ḋākinīs of the region.

About the first autumn month of the Dragon year, King Indrabhūti, who had just returned from his voyage, dreamt that he held a golden vajra that illuminated his entire kingdom, while his ministers dreamt that a thousand suns arose, illuminating the world. Having received a prophecy of a divine incarnation, the king dispatched his minister to find the miraculous birth. The minister found a boy, about eight years old, seated on a lotus on an island in the middle of Dhanakosa Lake. Rainbow auras encircled the celestial being, and ḋakinīs surrounded him. King Indrabhūti and his ministers realized that he was the incarnation of a divine being. While engaging the child in conversation, the king regained the sight in his right eye. The child declared that he had entered the world to benefit all beings and to dominate those that are harmful for the good of

the Dharma. He said, "My father is the self-arisen Samantabhadra, My Mother is the sphere of reality, Samantabhadri. My caste is the union of primordial wisdom and Dharmadhātu. And my name is the glorious Padmasambhava."

Indrabhūti gave him the name Padmakara, the Lotus Born, and brought him to the palace. As Padma was escorted to King Indrabhūti's palace, he recognized symbols of his future along the way. He saw a fish caught by a hook and thrown trembling and jumping into a net, which symbolized that Padma would be fettered as a ruler of Indrabhūti's kingdom. He also saw a patridge (*tittira* bird in Sanskrit/Oḍiā), that escaped from a thorny bush, chased by a crow, symbolizing his future renunciation. Finally, he saw a rat being killed, so that it could not return to its house, symbolizing the exile that would be imposed upon him once he broke the law of the king.

The king made Padma his crown-prince and heir and sat him on a throne of precious gems. Padma became known as the Bodhisattva Prince and was proclaimed king.

Padma's Youth and Marriage:

Padma grew up in the king's palace and was always active. His early years and later renunciation resemble those of the life of Lord Buddha. At the age of thirteen, Padma established a new legal code based on the Ten Precepts. He sat on a throne of gold and turquoise while priests performed religious ceremonies for the welfare of the kingdom. Buddha Amitābha, Avalokiteśvara and the Guardian Kings of the ten directions came to anoint him, and they named him Pema Gyalpo(Padma, the dragon king of spirits), the Lotus King. The kingdom of Indra(bodhi)bhūti prospered and the people were content. Padma was a quick learner, and excelled in poetry and philosophy. He moved quickly from student to teacher, eventually exhausting the learning of every type of human and non-human guru.

He was unequalled in athletics and particularly renowned for his archery and other physical feats. Padma could shoot an arrow through the eye of a needle. He could shoot thirteen arrows in a row, one hitting another, and the force of his arrow could penetrate seven doors. One time he picked up a rock the size of a yak and threw it so far, it was no longer visible. He could run around the city three times on one breath with the speed of an arrow. He could lasso a flying hawk and surpassed the fish in swimming.

Padma would frequently go alone on remote walks, and one day, while meditating in the Sorrowful Forest near the palace, he encountered Arhants who paid homage

and sung praises to him. King Indrabhūti observed Padma's inclination to meditate and saw his indifference to the activities and pleasures of ordinary life. Fearing that he might renounce the kingdom, the king conferred with his ministers, and they decided to find a princess for the Lotus Born. The Prince realized that this plan was designed to bind him to the householder's life, so he refused all the thousands of maidens that were presented. Due to the king's insistence, however, Padma prepared a description of the type of maiden he would accept. It was to be "a maiden with little desire, aversion, or error, and who does not act counter to my mind!" He said that he wished for "a young wife of pure lineage, able to change her thoughts, she who has neither duplicity nor anger, who is neither jealous nor avaricious, and who is acquainted with modesty." A most virtuous and attractive maiden by the name of Bhāsādharā was discovered in Singala(or Laṅkā), a neighboring country(known as Sonepur or Suvarnapura near Sambalpur in Oḋishā). King Chandra Kumar, the father of Bhāsādharā, regretfully refused the proposal, since Bhāsādharā's marriage to a prince of Singala had already been consummated. King Indrabhūti used his Wish-Fulfilling Gem, to bring Bhāsādharā and all her attendant maidens mysteriously to the King's palace. She was married to the Lotus Born Prince, and proclaimed Queen. Her 499 maidens were married to the Prince as well, for it was customary in Uḋḋiyāna that a King should have 500 wives.

The Renunciation & Subsequent Achievements:

For five years Padma experienced worldly happiness as a householder. He ruled the kingdom of Uḋḋiyāna in accordance with the Dharma. Then omens portending great change occurred. King Indrabhūti dreamed that the sun and moon were setting at the same time, and that there was much weeping in the palace. While walking in the Sorrowful Forest, Padma had visions of Buddhist symbols in the sky. They included the divine Golden Wheel, the seven jewels of the kingdom, the seven precious substances, the seven necessary things, and the seven sacred objects. The wheel, for example, meant that he would either rule the world with wisdom or turn the wheel of the Dharma This signified that Padma would become a Cakravartin, a universal ruler of men, or a Spiritual Emperor or Dharma Lord.

From the very beginning, Padma had realized that, by assuming the throne and being bound to his father the king, his queen, and his kingdom, he would not be able to benefit the vast majority of sentient beings. He also understood the shortcomings of worldly life, and the unsatisfactory, illusory nature of the world. Recalling the Great Renunciation of Lord Buddha, Padma resolved that the time had come to renounce his throne, his family and his kingdom.

According to one story, when the King opposed Padma's plan to enter the Monastic Order, Padma threatened to commit suicide, pretending to strike himself with a dagger. The king took Padma at his word, and decided that it was better for him to enter the Order than to carry out his threat. According to the prevalent legend, Padma discovered a skilful means to effect his renunciation. Having the ability to see past and future lives, he realized that an apparently negative action, involving him in a karmic killing, would in fact be compassionate, but would cause the king and his ministers to expel him from the country. Two sentient beings that were in the cycle of the damned because of previous karma were near death and would have gone to hell. One had been reborn as the child of a vassal of the king, and the other as a bee. The bee was near the forehead of the child, and Padma threw a rock at the bee, causing the bee to sting the child in its forehead, killing both the child and the bee. This was an act of compassion, since he prevented both the child and the bee from going to hell. To the dismayed people of Uđđiyāna, it was a strange and evil act inconsistent with how they had regarded Padma. Though unrepentant, the Lotus Born bore no ill will towards any one.

Wished to become a Buddha in one lifetime:

Padma was charged with the crime, and brought to the king for punishment. Indrabhūti was satisfied with Padma's explanation that if the action were correctly understood, the law would not be broken. The king paid a fine for manslaughter, but confined Padma in the palace under guard. During his imprisonment, the Prince approached his father and pleaded that he found no happiness in the royal life, characterized by indolence and revelry, and that he desired to renounce the kingdom. He declared that he would become a Buddha within one lifetime and would teach the Dharma. To persuade his unwilling father, Padma explained the impermanence of conditioned existence, how death ultimately separates us from all that we hold precious, and how we must wander alone in the unknown world, which points to the illusory nature of reality. At last, the king agreed, saying: "Yes, it is in religion that your mind has taken refuge. My desire for a son to love is broken. Become the Perfect Being that you intend."

Renounced the kingdom & preferred Chilly Grove Cemetery as his dwelling:

At dawn, in order to renounce the kingdom, Padma gathered the ministers. On the terrace of the palace, completely nude except for magical bone necklaces, and holding a dorje, bell, and a three-pronged khaṭvānga, Padma performed a wild, wrathful dance. The curious crowd that gathered became frightened and the ministers protested. Among the crowd was Kaṭamā, the wife of Upta, a minister of the King, and their son Pratkara. The Prince threw his dorje and khatvānga

straight at the mother and child. The dorje penetrated the Pratkara's head and the khaṭvānga pierced Kaṭamā's heart, killing them both. Padma had committed another karmic killing. Padma explained this act as before in the context of past and future lives, but for Upta the act required the legal punishment of impalement. The King declared that since Padma was not of human origin, but was rather an incarnate divinity, this punishment could not be inflicted upon him. The king and ministers agreed that Padma would be exiled instead. Since the council of ministers could not agree on the place of exile, King Indrabhūti decreed that wherever Padma wanted to go, that would be his exile. This was welcome news for Padma, who chose for himself the Chilly Grove Cemetery as his new dwelling place, and all the ministers readily acquiesced.

Padma was determined and nothing could persuade him to stay, neither the King's sadness nor the wailing and lamenting of Bhāsādharā and her attendants. Crowds gathered from all directions to witness the exile. According to one story, the ministers gladly escorted Padma to his new abode. According to another, while the ministers were debating the place of exile, the Four Great Kings with their retinues and the ḍākinis of the four orders arrived, singing and dancing. They brought a celestial horse and mounted the prince upon the steed. He disappeared into the heavens in a southerly direction while the crowds watched in awe. Padma descended to earth at sunset and stayed in a cave, where he prayed and meditated for seven days. All the Peaceful Deities appeared and held up a supernatural mirror. By seeing his reflected face, Padma obtained the common and extraordinary siddhis, including the power to transcend the cycle of birth and death.

Developing the Art of Meditation in Cemeteries:

The exile was Padma's dream fulfilled. He would eventually perfect his meditation by working his way through all of the eight Great Cemeteries and Charnel Grounds of India and other sacred places, and he would learn to control evil spirits through the practice of detachment.

Padma proceeded to the cemetery of Chilly Grove, also known as the Cool Sandal-Wood Cemetery, located ten miles southwest of Bodhgayā. It has been said that Lord Buddha taught the Dharma there. Padma was immediately aware of the need to convert demons and spirits. Taking his seat on a heap of corpses, he caused the ghostly inhabitants of the place to tremble with fear. They appeared before him with offerings. Dākinis paid their respects, and for five years, Padma taught the dharma to them. During this time, he devoted himself to the practice of Yoga Śoṣaṇikā, through which he learned about impermanence, suffering and

emptiness. He witnessed the funerals, the bereaved and grieving relatives, the stench of decaying corpses, and the fighting among the beasts over their remains. He meditated while sitting on corpses, endured austerities such as eating the ceremonial food offered to the dead, and he clothed himself in their cotton shrouds. During a famine, when ceremonial food was not brought with the bodies, Padma transmuted their flesh into pure food and fed on it, while their skin became his wearing apparel. He subjugated the spiritual beings inhabiting the cemetery and made them his servants. When demons rose up against him, he killed the males and joined with the females, bringing them under his power. The mamos and đakinis adored him.

King Arti, who ruled the area, lost a queen in childbirth. When her corpse was delivered to the cemetery, Padma removed the unborn, living baby girl from her womb. Perceiving a karmic connection with her, Padma decided to raise the girl himself. King Arti was offended by these actions and sent soldiers to attack Padma, but Padma defeated them all with his archery. To repent this deed, Padma erected a stūpa.

During this time, Indrabhuti, the king of Uđđiyāna, and many of his subjects had turned against religion. Padma transformed himself into a Rākshāsa demon by tying a snake into his hair, and wearing a shirt of human skin and a skirt of tiger fur. With weapons in hand, he went to Indrabhuti's kingdom, where he magically transmuted the bodies of the king and his men, drinking their blood and eating their flesh. Their minds were liberated, and sent to heavenly realms, forestalling their descent into the hells. Padma took every woman to himself to purify her spiritually and prepare her to be mother of religiously inclined progeny.

Padma then proceeded to the country of Sahor, where he practiced in the great charnel ground called the Cemetery of Happiness, or the Joyful Grove Cemetery. In this place, the Wrathful Dākini, Subjugator of Māra, gave him blessings. After that he meditated in the Sosaling Cemetery in the south of Uđđiyāna, and received empowerments and blessings from the đākini of the Peaceful Order. He then returned to the place of his birth, and taught the Mahāyāna to the local đākinis in their own language. By practicing their sign language of Secret Mantra, he obtained yogic power over them and other deities of the area, including the nagas and planetary spirits, and they all vowed to assist him in his mission. Padma next resided in the Very Fearful Cemetery, or Rugged Grove Cemetery, where Vajra Vārāhī appeared to him, blessed him, and conferred on him the power to overcome others. He received transmissions and attainments from all classes and levels of đākas and đākinīs, who blessed him and taught him the Dharma. They gave him the name Dorje Drakpo Tsal, and he became a great yogi and meditator.

Padma searches for Gurus:

Padma visited Bodhgayā, also known as Vajrāsana, and made offerings at the shrine. During his stay, he practiced shape shifting, multiplying his body into other forms such as hundreds of monks making offerings, or a multitude of yogis, or a vast herd of elephants. Observers who witnessed some or his extraordinary activities asked him who his guru was. He replied: "I have no father, no mother, no guru, no caste, no name; I am the self-born Buddha." This response caused people to presume that Padma was a demon. Although he was a self-born incarnation of the Buddha and therefore did not need a guru, he thought it would be wise to demonstrate to future generations that an ordinary practitioner needs a master. Even though the Dharma and all relative knowledge arose spontaneously within Padma's mind, he decided to play the role of a **disciple to gurus, and of a student of all sciences, humanities and arts to various teachers**. At the time of his birth, the eight classes of gods and demons had assembled and paid homage to him, and all the Buddhas of the ten directions had appeared and conferred empowerments and blessings. Padma had no need to study, to gain empowerments, to receive a monk's ordination, or to subject himself to ascetic and yogic practices. He did so only to show ordinary followers the importance of such activities, and to engender their confidence in him.

Padma was an extraordinarily great student. He immediately mastered anything he had been taught just once. Every conceivable subject, art and craft was of interest to him, and he accomplished them all with utmost speed. Padma commenced his studies with worldly knowledge, the knowledge of what he called the five arts and sciences, which included languages, healing, **dialectics**, fine craft and metaphysics. In Benares, Arjuna, the seer, taught Padma the knowledge of astrology. The son of Jīvakakumara, a famous physician, taught Padma all about medicine. Under the guidance of doctor Kungi Shenyen, Padma perfected the art of composition, along with sixty-four forms of calligraphy. He mastered 360 different languages, including the language of demons, gods, brute creatures, and all other beings in the six migrations. Vishvakarma, a great artist, taught him all conceivable arts and crafts, from lapidary, painting, and image making to the manufacturing of liquors, weaving, carpentry, melanin and tailoring. A simple village woman taught him pottery. He learned everything there was to know, and became known as the **Learned Master of All Applied Arts**.

Padma's next objective was to increase his already immense knowledge of Dharma. Padma found Ānanda, who lived at the cave of the Asuras, and remained with him for five years. He mastered the twelve volumes of precepts comprising the Getri, also known as the Entrance into the Dharma, consisting of 84,000

shlokas, which contain all the essentials of Buddhist teachings. Some of the biographies maintain that Padma received the vow of celibacy and ordination into the Order from Ānanda. On this occasion, the Goddess of the Earth offered saffron-coloured monastic robes, and the Buddhas of the ten directions gathered in the sky and named him Shakya Senge, the **Lion of the Śākyas.**

Ānanda explained to Padma that all of Buddha's teachings had been recorded since his Paranirvana. The majority of these scriptures had been divided between the Devas and the Nāgas who disputed over them, and the others were hidden in various locations in India and Uđđiyāna. Later, with the help of đākinis, Padma gathered these texts from various realms and mastered their contents. He was then referred to as The Powerful Wealthy One of the World.

Padma traveled to Sahor and encountered Prabhahasti, who taught him the three sections of Yoga Tantra. He understood these teachings instantly, and even though he had never practiced the Yoga Tantras, he spontaneously experienced visions of the 37 deities that are described in them.

Padma, was not satisfied with the Sūtra teachings he received from Ānanda, no with the Tantras he received from Prabahasti. He decided to seek out the highest teachings available, those regarding Voidness and Divine Wisdom. He approached the Great Master, Garab Dorje, with great reverence, and received from him the doctrine of *Dzogchen*(Great Perfection) Nyingtik, also known as the Heartdrop of the Great Perfection. He continued acquiring the higher teachings with the assistance of various gurus. From *Sangyey Sangwa*, he received the Hundred Emanations of the Secret Heart, a teaching regarding the 100 Peaceful and Wrathful Deities. From Sri Singha, he learned the Tantras of the Supreme Herukā, or the Mind of Compassionate Bliss. From the master *Jampal Shenyen*(Manjushrimitra *Jampal Shenyen*. an Indian master in the Dzogchen lineage and the chief disciple of Garab Dorje), Padma obtained the Tantra of Jampal Shinje, the Destroyer of Death. Padma ultimately received instructions from all the major gurus of India and other countries, including Masters Ludup, Hungchenka, Vimalamitra, Jnanasutra, Dhanasanskrita, Humkāra, Buddhaguhya, Mahāvajra, Gridhrakūṭa, Devachandra, Shantigarbha, Mahāsandhi and Nāgarjuna.

The thanka(*Thanka* / Thangka is a type of Tibetan *maṇđaḷa*s depicting various facts of Buddhism of mystic sect.) paintings that represent the Refuge Tree of Padmasambhava reveal the relative importance of his various teachers. Generally, Padmasambhava is shown in union with his consort, and above him is represented the transmission lineage of his gurus. At the very top the paintings show the Primordial Buddha Samantabhadra with his consort Samantabhadri, and directly

below them Vajrasattva. Beneath the divine gurus, the principal worldly gurus Garab Dorje, Manjusrimitra, Shri Singha and Jñānasūtra are pictured, and under them we find many of the other personal gurus.

Guru Padmasambhava as in Buddhist literatures:

Guru Padmasambhava is variously found to be described in Buddhist literature. His supernatural powers were said to be immense. Some of the accounts in general collected from various sources are noted below to enrich the present volume on him in particular for an over all knowledge of the reeaders.

One of Padma's most important worldly gurus was Prince Shri Singha, who dwelt in a cave in Burma. According to Padma's own declaration, it was from Shri Singha's oral instructions that his enlightenment resulted. In referring to these instructions, Padma wrote:

I, Padma of Uddiyana,

Followed Guru Shri Singha.

This, his final instruction,

Liberated me, Padma.

Though not liberated by the tripitaka or secret mantra,

I was liberated by this secret teaching.

May all the worthy ones also be liberated through this.

May this final and direct instruction

Of Guru Shri Singha

Meet with a worthy person who possesses former training!

During these years of learning and teaching, Padma obtained all knowledge of magic, rebirth, hidden treasure, longevity, and power over the physical world. He learned how to extract essences from different materials for preventing disease, neutralizing poisons, acquiring clear vision, walking on water, and prolonging life. He developed the supernormal powers of the senses by drinking only water and abstaining from food. He was able to retain warmth without clothing. He developed clearness of mind, lightness of body, and fleetness of foot through breath control, and he acquired vast learning through fasting and the understanding of emptiness. He mastered the art of extracting elixir from sand, and transmuting filth and flesh from corpses into pure food. He met the Medicine Buddha and the Rishis, who gave him a pot of amrita that he drank and that helped to prolong his life.

Developing the Highest Teachings and Preserving the Dharma in various Countries:

After completing his training in the arts and sciences, accomplishing his meditative skills in the cemeteries, destroying all doubt by supplication of the Precepts from all the important, contemporary gurus, and having learned to control the power of evil through detachment, Padma was ready to practice the higher teachings, particularly those of longevity and *mahamudrā*, and to re-establish and preserve the Doctrine of Buddhism in India, China, Uđđyāna and many other countries.

However, before spreading the Doctrine, Padma wanted to destroy the remaining evil forces in the world. He returned to Cool Sandal-Wood Cemetery near Bodhgayā, constructed a house of human skulls with eight doors, and meditated sitting on a throne inside it. Adopting a wrathful form with nine heads and eighteen arms, he danced in a wrathful mood. In this and other guises, he subjugated demons, gnomes and evil spirits, slew them, ate their hearts and drank their blood, and sent their consciousnesses into the pure lands. He also subjugated the nāgas while taking the form of Hayagrīva, dancing upon a poisonous lake. In the form of other wrathful deities he subjugated various kinds of demons, such as those that cause epidemics, diseases, hail and famine. He controlled the gods in the guise of Red Mañjushri and he subjugated the gods headed by Brahmā by uttering their mantras.

Having conquered evil in these ways, Padma returned to Bodhgayā to eradicate all mistaken views, using the power of the Sūtras. Through the use of mantras, he resuscitated all the evil spirits, nāgas and demons that he had slain, taught them the Dharma, initiated them, and made them serve the cause of religion. In Vajrāsana, India's most holy place, the Black Tirthikas had caused great fear, and Padma vanquished them with magical powers. The 500 scholars of Vajrāsana asked Padma to become their master and teacher. Vimalamitra, a famous scholar, remained as Padma's representative and helped preserve the Doctrine for 100 years after Padma's departure.

To carry out his intention to accomplish the vidyādhara level of longevity for which he had received empowerment from *Kuṅgāmo* (the female master *Kuṅgāmo* who was the wisdom Đākinī of Guhya Jñāna, taught the secrets and gave Padma the sacred name of 'Loden Chogsed'meaning the 'Supreme Genius') and instructions from Mañjuśrīmitra, Padma needed a genuine spiritual consort. He traveled to the country of Sahor, where King Ārşadhara reigned. Padma caused light rays to enter the Queen's womb while she remained in union with the King. A daughter, exhibiting the 32 marks of Buddha, was born to them and she was given the name Mandāravā. It was predicted that she would renounce the

world and become a saint. Mandāravā grew up rapidly, growing in one day as much as normal children in a month. At the age of 13, everyone regarded her as an incarnate goddess. Many suitors arrived from various countries, but since she would not accept any of them, the King became angry. Madāravā, who was able to see her past lives, explained that she wished to enter religious practice. As a consequence, she was confined and guarded by 500 servants and forbidden to exit the palace. Mandāravā was able to escape through a secret passage into the jungle. She cut her hair and disfigured her face to destroy her beauty. The King ultimately permitted her and her 500 servants ordination, and he built a palatial monastery for them. Padma decided that the time was ripe to instruct Mandāravā, so he appeared to her and her followers in their garden, in the form of a smiling youth sitting on a rainbow. All the nuns bowed before him and questioned him regarding his origin. Then they invited him into the monastery where he taught them the three yogas. A shepherd, who observed Padma with the nuns, and who had listened at the door of the monastery, reported to the King that the nuns were un-virtuous. The King sent soldiers who forcibly entered and arrested Padma. He commanded that Padma be burnt at the stake and that Mandāravā be placed in a pit of thorns for 25 years. The soldiers stripped Padma naked, beat and stoned him, and bound him with ropes to a stake. Thousands of people were asked to bring one bundle of wood each and some sesame seed oil. A long cloth soaked in this oil was wrapped around Padma. Dried leaves were placed over him and the wood on top of these. The mountain-high pyre was lit up from four directions and the smoke obscured the sun. The multitudes were satisfied and dispersed to their homes. Suddenly, there were rumblings like an earthquake. The deities and Buddhas had come to the aid of Padma.

The King began to suspect that the mendicant was an important incarnation. Seven days later he saw smoke continuing to billow forth from the pyre. He investigated, and found in the place of the pyre, a huge lake under a rainbow surrounded by the wood that continued to burn. At the center of the lake on a lotus blossom there sat an eight-year old, beaming boy with a magnificent aura, attended by eight maidens, all with the appearance of Mandāravā. Addressing the King, the child pointed out his evil ways and admonished him to beware of his karmic future. The King repented his actions. Recognizing Padma as the Buddha, he offered himself, his kingdom, and Mandaravā. Padma accepted the Princess Mandāravā as his spiritual consort, and remained as guru to the King, giving him and 21 of his followers yogic training and initiation. The King became a teacher of the Dharma, "the country of Sahor became studded with yogins, and the Buddhas' Doctrine remained there for two hundred years."

Having caused the entire country of Sahor to embrace Buddhism, Padma wished to do the same in the land of his birth. Traveling with Mandāravā to Uḍḍyāna,

Padma was recognized by the wicked minister whose child he had killed, who made an attempt to burn him alive once more. Padma again transformed the fire into a lake, in the middle of which he and Mandāravā sat inside a huge lotus. The King and his followers were amazed. They prostrated, circumambulated, and offered praises. King Indrabhūti became enlightened as Padma gave him instructions that caused him to recognize the nature of his mind. The King and all his subjects became followers, and Padma remained for 13 years as the spiritual head of the palace.

Padma turned to unfinished spiritual matters. He journeyed with Madāravā to the Cave of Maratika in Nepal, said to be near the Potala where Avalokitesvara dwells, to perfect the level of vidyādhara longevity by practicing the sādhanā for Eternal Life. Together they prayed to the Buddha of Long Life, Amitāyus, for 3 months and 7 days. After that time, Amitāyus appeared to them in a vision, and gave them the ritual texts that grant immortality. Bringing the nectar-filled vase of immortal life, he poured the nectar into their mouths and changed their bodies into vajra bodies, conferring upon them immunity from birth and death until the end of the kalpa. They also received the siddhi of transformation into a rainbow, and the siddhi of invisibility. Padma and Mandāravā returned to the human world and mediated in the cave of the Lofty Schist Mountains, in the country of Kotala, practicing their yoga for 12 years, while the King of Kotala, Nubsarupa, provided them with all necessities.

During this time, Padma saw that King Ārşadhara, Mandāravā's father, had been reborn as Mandhebhadra, the daughter of Nubsarupa. He also noticed that in the great cemetery called Loud Contemptuous Laughter, a large numbers of wild beasts were starving due to a lack of corpses. Padma felt pity for the beasts, but he failed to satisfy their hunger by offering his own body, since his vajra body was not edible. He devised a plan to make Mandhebhadra offer herself to the animals by arousing her pity for the beasts. He told her that by offering herself to them, the beasts would be reborn as human beings rather than descending to the hells, and she would eventually be reborn as King Tongtsen Gampo of Tibet. As Tongtsen Gampo, she would work with the beasts reborn as humans to spread the Dharma for the benefit of all. The girl gave herself up to the animals, and the future unfolded as Padma had predicted. King Nubsarupa, who lamented the loss of his daughter, turned to the Dharma after he understood the benefits of these events.

After this, Padma revealed himself in the city of Pataliputra, in Kusumapura, India, where Ashoka, the king of this region, incited a schism in the Doctrine. It was a dispute between the Mahāsānghika, the young monks, and the Sthavira, a smaller group of older monks. Ashoka subsequently had the younger monks put to death, and the older monks beaten and left to die. Padma approached the King in

the form of a begging monk. Ashoka was suspicious and felt that he was being shown contempt. He ordered Padma to be boiled in a cauldron of oil until he dissolved. However, the monk appeared unharmed, sitting on a lotus blossom that had grown out of the oil in the cauldron and high up into the air. King Ashoka immediately realized his error and was overcome with remorse. He made a pilgrimage to the Bodhi Tree, turned to alms-giving, and worked to spread the doctrine. He became known as Ashoka the Just.

Padma visited many other countries to establish the Dharma. The king of Singala became his patron and disciple. Padma remained in Singala nearly 200 years and converted people to Mahāyāna Buddhism. In Bengal, he established Buddhism after defeating the king and conquering his kingdom with a magically created army of 81,000 men armed with bows and arrows. He converted the non-Buddhists at Bodhgayā by winning a long debate, and was named **Guru Senge Dradog, the lion-roaring Guru.** He travelled to Jambumāla, Parpata, Nagapota, and Kashakamala and many different places, and in each he supported and enhanced existing Buddhist practices or introduced new ones.

To accomplish the vidyādhara level of ***mahāmudrā***(literally means in Sanskrit: "the great seal"), in Tantric Buddhism, the final goal, the union of all apparent dualities. *Mudrā,* in addition to its more usual meaning, has in Tantric Buddhism the esoteric meaning of "female partner," which in turn symbolizes prajnā ("wisdom"). The union of the Tantric initiate with his sexual partner signifies the symbolic union of the *upāya* (the "means," or method of teaching the goal) with prajna and—on the highest level—the identity of samsara (the phenomenal world) with Nirvāṇa (ultimate reality).

Padma journeyed to the Cave of Yangelshö, now known as Palphing, between India and Nepal. At this time Shākyadevi, the daughter of the Nepalese king, became his consort and accompanied him to this cave. Padma writes: "In the highest cave of meditation in Yangleysho, I began the process of becoming aware of the Sublime Herukā Reality of Mind in order to obtain the relative powers of affection and ultimate compassion of the Mahāmudrā." He trained with the princess and achieved the supreme attainment through the profound sādhanās of the deities Vajraherukā and Vajrakilaya, which he combined into a single practice. Padma's practice was interrupted because the Naga Gyongpo, the Yaksha Gomakha and Logmadrin, a demon of the ethereal realms, stopped the rain for three years. This brought a draught, famine and disease that caused suffering to the people of India and Nepal. Padma recognized that the local deities were hindering his achievement of Mahāmudrā. He therefore pleaded with his guru Prabahasti to provide him a means of allaying these obstacles. Prabahasti

dispatched the text of the Purba Vitotama that a single man could not carry. When the huge text arrived, the demons were overcome by its mere presence. Thus the obstacles to the progress of Padma's sādhanā were removed, and he attained the realization of Mahāmudrā.

NOTES

[1] If we regard Padma as an ordinary human being, we will fail to perceive the enlightened qualities of a Buddha. In the Saddharma Pundarika Sutra, Buddha Śākyamuni describes how a Buddha can transform one moment into an aeon and one aeon into one moment. This control over phenomena is one example of the incredible powers of a Buddha, which ordinary beings cannot explain or even begin to comprehend. In addition, the perceptions of beings are relative. A single deed of Buddha Śākyamuni was perceived in different ways by different disciples due to their varying capacities. Hinayvna followers saw the great miracles of Buddha lasting for one day, while Mahayāna followers saw them lasting for many days. Ordinarily, we speak of Three Turnings of the Wheel of Dharma. Sometimes we see reference to Four Turnings or Five Turnings. Extraordinary people perceived Buddha giving an inconceivable number of other teachings, such as the Avatamsaka, the Kālachakra, and so forth. These are examples of the relativity of human perception. Given these limitations, how can we expect to comprehend the mysteries of the body, speech and mind of a Buddha such as Padma? Ordinary individuals, and even Bodhisattvas, do not understand how Buddhas or great siddhas are able to transform time, show multiple manifestations of their bodily form, and display other inconceivable miracles. Therefore, we must make allowances extraordinary or inexplicable activities by relying on faith.

[2] Yeshe Tsogyal was an intimate disciple of Padmasmabhava and an incarnation of Sarasvati, the Goddess of Learning. Following Padma's dictation, she compiled Padma's Precepts known as the Padma bKahi Thang Yig that exists in two versions, one written in prose and the other in poetry. This work is one of many such autobiographies forming the Kathang Literature that **Padmasambhava composed, psychically sealed, and placed in safekeeping for the sake of future generations. Padma directed Yeshe Tsogyal to bury the manuscripts in various secret caves, along with other materials he had already hidden there.** The prose version of Padma bKahi Thang Yig was later discovered by the Terton Sangye Lingpa in the Mirror Cave of Pouri, and consists of a scroll written in Sanskrit together with a complete translation into Tibetan. This work forms the basis for translations such as "An Epitome of the Life and Teachings of Tibet's Great Guru Padmasambhava" according to The Biography by Yeshe Tsogyal, translated into English by Sardar Bahadur S. W. Laden, in The Tibetan Book Of The Great Liberation, ed. W. Y. Evans Wentz. A second, longer version of the

same work in 108 cantos, discovered by Orgyen Lingpa in the Crystal Rock Cave of Yarlung, is written in poetry, and is the basis for The Life And Liberation Of Padmasambhava, translated from the French by Kenneth Douglas & Gwendolyn Bays, Dharma Publishing, 1978. The two versions of the Padma bKahi Thang primarily comprise teachings of Guru Padmasambhava, but later commentators have added and interpolated material of their own invention making these works somewhat unreliable as historical sources. The two versions also differ in many significant details. The bKa' Thang Zab Rgyas, the Deep and Vast Chronicles in four volumes, one of the most extensive presentations of Padmasambhava's life is likewise adulterated and remains un-translated. One of the best sources of original information, the first known terma autobiography, is called the Sanglingma Life Story, also recorded by Yeshe Tsogyal, and is included by Jamgon Kongtrul in the first volume of his famous collection of terma treasures known as Rinchen Terdzö. It is the basis for The Lotus-Born: The Life Story of Padmasambhava translated from Tibetan by Erik Pema Kunsang, Shambala Publications 1993. Yeshe Tsogyal concealed the Salingma under the statue of the tantric deity Hayagriva on the shrine of the Copper Temple of Samye monastery, and it was discovered later on by Nyang Ral Nyima Öser. In the Forword of The Lotus Born, Dilgo Kyentse Rinpoche explains that depending on the different ways sentient beings perceive reality there correspond an inconceivable number of life stories of Padmasambhava of which the Saglingma is the king. It condenses many other biographies, autobiographies and histories, and also contains the main points of Padmasambhava's teachings as well as his oral instructions and final advice. The work focuses on how the teachings spread to Tibet and how Padmasambhava converted disciples in that country. An excellent synopsis of The Life is found in The Legend of the Great Stupa and The Life Story of the Lotus Born Guru translated by Keith Dowman. In addition to the autobiographies there exist various biographies written by others that are generally based on the termas. Outstanding among these is the Threefold Confidence: A Life Story of Padmasambhava by Taranatha from the 16th century.

The Tibetan word "**namtar**" which describes this kind of writing actually means "complete liberation" and should not be translated as "life story". Namtar writings are guides in which disciples derive instructions, often cryptic, as well as inspiration, by studying the life examples of their gurus, and each chapter or section often introduces a specific stage or practice on the path.

[3] Predictions by Lord Śākyamuni Buddha of his re-appearance as Padmasambhava are found in numerous Sutras and Tantras. The present quote is from the Tantra blamed don rdzogs 'dus-pa. Similar predictions can be found in the Tantra of the bka' 'dus: "A great Being of universal renown who will be one with myself, Diamond Born of the Lake, in keeping with my ordinance, will

appear in the future. He will instruct widely, in the land of Zahor, teaching King Ārṣadhara and others the United Precepts, this Vehicle of the Great Meditation." In the Sutra dbus 'gyur tshal lung bstan-ba it is stated: "Forty-two years from now, on the island in the lake of Dhanakosa, by spontaneous birth from a lotus, Padmasambhava will appear, Lord of the Doctrine of the Secret Formulas." Some of the other scriptures containing this prediction are the Immaculate Goddess Sutra, the Sutra of Inconceivable Secrets, the Tantra of the Ocean of Ferocious Activity, the Tantra of the Perfect Embodiment of the Unexcelled Nature, the Nirvana Sutra and the Sutra of Predictions in Magadha.

[4]. Quoted by Evans Wentz, ibid, p. 105. The actual source of this passage, as quoted by Wentz, is the Mahaparinirvana Sutra. Although the Buddha's prediction proved completely accurate with respect to the details of the birth of Padmasambhava, his declaration regarding Padma's greatness compared to his own is not taken literally but hyperbolically by some readers, for how could there be anyone greater than the Buddha? However, it could be argued that Padmasambhava was greater than Buddha Śākyamuni with respect to his human form since he was not susceptible to aging, illness and death. **Moreover, there is a belief based on a passage in the Kanjur, that Buddha Śākyamuni took birth as Padmasambhava for the special purpose of preaching the tantric doctrines.** He is quoted as having said at the time of his passing, in response to the question why he had not taught the Tantras, that he was unfit to do so having been born from a human womb, and that only a superhuman birth would result in the exceptionally pure body required for the revelation of the Tantras. From an absolute point of view there is no being superior to a Buddha. What is meant here is that a particular emanation of a Buddha may be, relatively speaking, superior to another of his emanations. In the Nirvana Sutra Buddha Śākyamuni enumerates five qualities of his own emanation as Padmasambhava that make it superior to his others:

Kyeho! Listen, whole retinue, with one-pointed mind.

This emanation of myself
Will be superior to other emanations in the three times.
Not subject to age and decline,
His eminent form will be superior to other emanations.
From the very first vanquishing the four maras,
His wrathful power will be superior to other emanations.
Teaching the greater vehicle of Buddhahood in one lifetime,
His realization will be superior to other emanations.
Converting the central and surrounding lands of the Jambu continent,
His benefit for beings will be superior to other emanations.

Beyond passing away in this Good Aeon,
His life span will be superior to other emanations.
This is because he is an emanation of Amitabha.

[5] The great river Sindhu, one of four great rivers that spring from Mount Kailash, flows towards the Western Land of Uđđiyāna and empties into the Arabian Sea. Where the river reaches Uđđiyāna, it forms a lake filled with lotuses. Since the lotus roots produce sweet, milky juice, it is called The Ocean of Milk. This lake is located in the region of Dhanakosha, northwest in Uđđiyāna, northeast of Kamaru, the Town of Marble. The lake, also known as The Kosha Lake or as The Dazzling Immaculate Lake, was an immense body of water with exceptionally pure qualities. Its waters had the eight characteristics of being pure, clear, cool, sweet, perfumed and pleasantly odorous, thirst quenching and salutary. Men who bathed in it or drank from it became tranquil, peaceful, harmless and calm, and their negative karma was mitigated.

[6] The biographies abound with such stories and it is impossible to include them all in this brief summary of his life. These samples of some of Padma's activities are included to illustrate his transcendence of all conventional concepts of morality, which has invited criticism from certain quarters. Although we often see the image of Padma displayed with equal prominence along side that of their founder Tsongkapa, some sectarians among the Gelugpas have leveled criticisms disapproving of Padma's tantric doctrines. It has been said that he disregards all standards of right and wrong and that he completely disregards all social, moral and dogmatic, religious conventionalities and established codes of conduct. Complaints have been made regarding his use of alcohol as a tantric tool and his conjugal irregularities. It is beyond our scope to address these objections fully and a few comments must suffice. Padma often holds a skull cup filled with divine liquor that he offers to all who choose him as their Guru, bidding them drink of it to attain liberation. **The use of alcohol, meat and sex in tantric practices** are accepted as tools that enhance the practicioner's performance and accelerate his ultimate attainment. The uninitiated indulge in alcohol, meat and sex in the ordinary, vulgar way. The initiated do so symbolically and as a **profound, skillful means**. Moreover, the criticisms of these means are founded on a limited or relative conception of good and evil. Because of his Buddha qualities, particularly omniscience, Padma is able to completely transcend conceptual distinctions such as that between good and evil. It is not necessary to give much consideration to the opinions of the vulgar concerning the Precious Guru. Only a great master, not a man of uncontrolled appetites and passions, could have conceived and created the supreme teachings Padma left for the benefit of future generations. The sectarian criticisms of Padma's character and tantricism can only serve to

highlight the extraordinary life and qualities, the incredible activities and accomplishments of the Great Guru.

[7]. A conflict appears at this point among Padmasambhava's various autobiographies. In the Sanglingma it is said that Padma received ordination from Prabhahasti and it was he who gave him the name Shakya Senge. According to both versions of the bKahi Thang, on the other hand, Padma had asked Prabhahasti to confer upon him the state of brahmacharya, the vow of celibacy, but Prabhahasti had told Padma that although he could teach him the Tantras, he was not qualified to give him the ordination, and that he should see Ananda, Buddha's cousin and chief disciple, for them. It is further stated that Padma did seek out Ananda according to this advice, and that he received ordination from him. There is no mention of Ananda in the Sanglingma, but he appears prominently in the bKahi Thang in various cantos.

[8]. Some of these names and others yet to follow constitute the eight principal and most renown manifestations of Padmasambhava. In the mandala of these eight manifestations, Śāakya Senge appears in the east. Padma Gyalpo appears in the south. Padmasambhava appears in the west. Dorje Drolod appears in the north. Nyima Özer appears in the southeast. Padma Jungnay appears in the southwest. Senge Dradog appears in the northwest. Loden Chogsed appears in the northeast. Different legends provide different historical origins of several of these names. Different figures display different implements, mudras, apparel, and, in the wrathful figures, striking variations in bodily and facial features. All of them are surrounded by the Ḍākinīs of the various orders. Padma Jungnay is the name of Padma's manifestation who journeyed to Tibet and defeated of the cannibals. Some of the other interesting manifestations are Tsokey Dorje, Padma as the King of Sahor, the guru predicted by Śākyamuni Buddha; Guru Drakpo, the scorpion-wielding, fierce manifestation; **Simhamukha, the secret Ḍākinī, the lion-faced Ḍākinī** and Dombhi Herukā.

Padmasambhava (The Lotus Born)was a sage guru from Oḍḍiyāna who is said to have transmitted Vajrayāna Buddhism to Bhutan and Tibet and neighbouring countries in the 8th century. In those lands he is better known as **Guru Rinpoche** ("Precious Guru") or **Lopon Rinpoche**,or simply, **Padum** in Tibet,where followers of the Nyingma school regard him as the second Buddha. He said: "My father is the intrinsic awareness, Samantabhadra. My mother is the ultimate sphere of reality, Samantabhadri. I belong to the caste of non-duality of the sphere of awareness. My name is the Glorious Lotus Born. I am from the unborn sphere of all phenomena. I consume concepts of duality as my diet. I act in the way of the Buddhas of the three times.His Pureland Paradise is Zangdok Palri

(the Copper-coloured Mountain). He is further considered an emanation of Buddha Amitabha and traditionally even venerated as "a second Buddha".



123 ft. (37.5 m) statue of Padmasambhava in mist at Rewalsar Lake, Himachel Pradesh

Alternative Names : Guru Padmasambhava known by other names are : Guru Rinpoche, Orgyen Guru, Loppon Rinpoche, Padum, Padmakara, Saroruha Vajra.



Statue of Guru Rinpoche as the patron saint of Sikkim.

Life and Teachings :

According to tradition, Padmasambhava was incarnated as an eight-year-old child appearing in a lotus blossom floating in Lake Dhanakosha, in the kingdom of Oḍḍiyāna, wrongly identified by some as Swat Valley of South Asia in present-day Pakistan. His special nature was recognized by the local king who married him to one of his daughters, Mandāravā. She and Padmasambhava's other main consort, Yeshe Tsogyal, developed into realised practitioners. Many thangkas and paintings show Padmasambhava in between them.



The birth of Padmasambhava
The Lotus-born Babe.



Padmasambhava. Wall painting at Paro bridge (Bhutan)



Entrance to Dawa Puk. Guru Rinpoche's cave. Yerpa



Statue of Guru Rinpoche in his meditation cave at Yerpa,

Guru Rinpoche : His fame became known to Trisong Detsen, the 38th king of the Yarlung dynasty, and the first Emperor of Tibet (742–797), whose kingdom was beset by evil mountain deities. The king invited Padmasambhava to Tibet where he used his tantric powers to subdue the evil deities he encountered along the way, eventually receiving the Emperor's wife, identified with the dakini Yeshe Tsogyal, as a consort. This was in accordance with the tantric principle of not eliminating negative forces but redirecting them to fuel the journey toward spiritual awakening. In Tibet he founded the first monastery in the country, Samye Gompa, initiated the first monks, and introduced the people to the practice of Tantric Buddhism.

Padmasambhava had **five major female tantric companions**, the so-called 'Five Wisdom Dakinis' (Wylie: *Ye-shes mKha-'gro lnga*) or 'Five Consorts.' In Padmasambhava's biography - they are described as the five women "who had access to the master's heart", and practiced tantric rites which are considered to have exorcised the previous demons of Tibet and converted them into protectors of the country.' They were: Mandarava of Zahor - the emanation of Vajravarahi's

Body: Belwong Kalasiddhi of (North-West) India - the emanation of Vajravarahi's Quality. Belmo Sakya Devi of Nepal: the emanation of Vajravarahi's Mind, Yeshe Tsogyal of Tibet: the emanation of Vajravarahi's Speech and Mangala or Tashi Kyedren of "the Himalayas" - the emanation of Vajravarahi's Activity.

In Bhutan he is associated with the famous Paro Taktsang or "Tiger's Nest" monastery built on a sheer cliff wall about 500m above the floor of Paro valley. It was built around the *Taktsang Senge Samdup (stag tshang seng ge bsam grub) cave* where he is said to have meditated in the 8th Century. He flew there from Tibet on the back of Yeshe Tsogyal, whom he transformed into a flying tigress for the purpose of the trip. Later he travelled to Bumthang district to subdue a powerful deity offended by a local king. Padmasambhava's body imprint can be found in the wall of a cave at nearby Kurje Lhakhang temple.

Padmasambhava also hid a number of religious treasures (*termas*) in lakes, caves, fields and forests of the Himalayan region to be found and interpreted by future *tertöns* or spiritual treasure-finders. According to Tibetan tradition, the Bardo Thodol (commonly referred to as the Tibetan Book of the Dead) was among these hidden treasures, subsequently discovered by a Tibetan terton, Karma Lingpa.

Tantric cycles related to Padmasambhava are not just practiced by the Nyingma, they even gave rise to a new offshoot of Bön which emerged in the 14th century called the New Bön. Prominent figures of the Sarma (new translation) schools such as the Karmapas and Sakya lineage heads have practiced these cycles and taught them. Some of the greatest tertons revealing teachings related to Padmasambhava have been from the Kagyu or Sakya lineages. The hidden lake temple of the Dalai Lamas behind the Potala called Lukhang is dedicated to Dzogchen teachings and has murals depicting the eight manifestations of Padmasambhava. Padmasambhava established Vajrayana Buddhism and the highest forms of Dzogchen (Mengagde) in Tibet and transformed the entire nation.

On Padmasambhava's consort practice with Princess Sakya Devi from Nepal it is said: "In a state of intense bliss, Padmasambhava and Sakyadevi realized the infinite reality of the Primordial Buddha Mind, the All-Beneficent Lord (Samantabhadra), whose absolute love is the unimpeded dynamo of existence. Experiencing the succession of the four stages of ecstasy, their mutual state of consciousness increased from height to height. And thus, meditating on Supreme Vajrasattva Heruka as the translucent image of compassionate wrathful (energized) activity, they together acquired the mahamudra of Divinity and attained complete Great Enlightenment."

Also, *The Bramze'i skor* (*The Cycle of the Brahmin*) is a group of rNyingma tantras of the Atiyoga class which were introduced into Tibet by Padmasambhava and Vimalamitra. The "brahmin" referred to is apparently Bram za Bde mchong snying po, who received the lineage from Dga' rab rdo rje and passed it to Srisimha. He by their tradition taught the Tibetan Buddhists how to do telepathy—the Varyadara—a skill of Tantric Yoga.To acquire it, young lamas spend three years sitting in a wooden box, unable to lie down.



Guru Orgyen Dorje Chang (Wylie *gu ru U-rgyan rDo-rje 'chang*, Sanskrit *Guru Uddiyana Vajradhara*) The vajra-holder (Skt. Vajradhara), shown dark blue in color in the attire of the Sambhogakaya. Depicted in union with consort



A wrathful manifestation of Padmasambhava princely clothes, beating a hand-drum and holding a skull- bowl



THE LOTUS-BORN BABE.



Padmasambhava. Wall painting at Paro bridge (Bhutan)

The khatvanga, a danda with three severed heads denoting the three kayas (the three bodies of a Buddha: the dharmakaya, sambhogakaya, and nirmanakaya), crowned by a trishula and dressed with a sash of the Himalayan Rainbow or Five Pure Lights of the Mahabhuta is a particular divine attribute of Padmasambhava and intrinsic to his iconographic representation. The iconography is utilized in various Tantric cycles by yogis as symbols to hidden meanings in transmitted practices.

ICONOGRAPHY of Padmasambhava byJamyang Khyentse Wangpo describes : "His two eyes are wide open in a piercing gaze. On his body he wears a white vajra undergarment and, on top of this, in layers, a red robe, a dark blue mantrayana tunic, a red monastic shawl decorated with a golden flower pattern, and a maroon cloak of silk brocade. He has one face and two hands. In his right hand, he holds a five-pronged vajra at his heart; and in his left, which rests in the gesture of equanimity, he holds a skull-cup in the centre of which is a vase of longevity filled with the nectar of deathless wisdom. Cradled in his left arm is a three-pointed khatvanga representing the consort Mandarava. On his head, he wears a five-petalled lotus hat. Wrathful and smiling, he blazes magnificently with the splendour of the major and minor marks. He is seated with his two feet in the royal posture."

Patrul Rinpoche describes it thus: "With his right hand he holds a five-pronged golden vajra at his heart. In his left hand he holds a skull-cup brimming with nectar, containing the vase of longevity that is also filled with the nectar of deathless wisdom and ornamented on top by a wish-fulfilling tree. Cradled in his left arm he holds the three-pointed khatvanga (trident) symbolizing the Princess consort (Mandarava). Its three points represent the essence, nature and compassionate energy (ngowo, rangshyin and tukjé). Below these three prongs are three severed heads, dry, fresh and rotten, symbolizing the three kayas. Nine iron rings adorning the prongs represent the



Statue of Guru Rinpoche in his meditation cave at Yerpa, Tibet

nine yanas. The khatvanga is also adorned with locks of hair from dead and living mamos and dakinis, as a sign that the Master subjugated them all when he practised austerities in the Eight Great Charnel Grounds. On his head he wears a lotus hat and on his body he wears a silk cloak, Dharma robes and gown. His two feet are in the royal posture. All around him, within a lattice of five-coloured light, appear the eight vidyadharas of India, the twenty-five disciples of Tibet, the deities of the three roots, and an ocean of oath-bound protectors. Your visualization should be so vivid that your ordinary perception simply ceases automatically."

Chökyi Drakpa writes: "His complexion is white with a tinge of red and he has the youthful appearance of an eight-year old child. He is wearing the dark blue gown of a mantra practitioner, the red and yellow shawl of a monk, the maroon cloak of a king, and the red robe and secret white garments of a bodhisattva. He has one face and two hands, and he is seated in royal poise. In his right hand he holds a vajra at his heart, and in his left hand he holds a skull-cup, which contains the vase of immortality, filled with deathless wisdom nectar, in its centre. On his head he wears a five-petalled lotus hat, which has three points symbolizing the three kayas, five colours symbolizing the five kayas, a sun and moon symbolizing skilful means and wisdom, a vajra top to symbolize unshakable samadhi, and a vulture's feather to represent the realization of the highest view. Cradled in his left arm he holds the 'supreme consort', Mandarava, who arouses the wisdom of bliss and emptiness, concealed as the three-pointed khatvanga trident. The three prongs of the trident symbolize the essence, nature and compassionate energy. Three severed heads, dry, fresh and rotten, symbolize the dharmakaya, sambhogakaya and nirmanakaya. Nine iron rings represent the nine yanas and five-coloured strips of silk symbolize the five wisdoms. The khatvanga is also adorned with locks of hair from dead and living mamos and dakinis, as a sign that they have been subjugated."

There are further iconography and meanings in more advanced and secret stages.

The Eight Manifestations

Padmasambhava is said to have taken eight forms or manifestations (Tib. *Guru Tsen Gye*) representing different aspects of his being - wrath, pacification, etc.:.[18] According to Rigpa Shedra the eight principal forms were assumed by Guru Rinpoche at different points in his life.[19] The Eight Manifestations of Padmasambhava belong to the tradition of the Revealed Treasures (Tib.: ter ma).[20]



A wrathful manifestation of Padmasambhava princely clothes, beating a hand-drum and holding a skull- bowl

Guru Orgyen Dorje Chang (Wylie *gu ru U-rgyan rDo-rje 'chang*, Sanskrit *Guru Uddiyana Vajradhara*) The vajra-holder (Skt Vajradhara), shown dark blue in color in the attire of the Sambhogakaya. Depicted in union with consort



Guru Pema Gyalpo (Wylie *gu ru pad ma rgyal-po*, Skrt *Guru Padmarāja*) of Uddiyāna, Lotus Prince, king of the Tripitaka (the Three Collections of Scripture). He is shown looking like a young crowned prince or king



Padmasambhava

Senge Dradog Guru Shakya Senge (Wylie *shAkya seng-ge*, Skrt *Guru Sākyasimha*) of Bodh Gaya. Lion of the Sakyas, who learns the Tantric practices of the eight Vidyadharas. He is shown as a fully ordained Buddhist monk



Padmasambhava

Guru Orgyen Dorje Chang (Wylie: *gu ru U-rgyan rDo-rje 'chang*, Sanskrit: *Guru Uddiyana Vajradhara*) The vajra-holder (Skt. Vajradhara), shown dark blue in color in the attire of the Sambhogakaya. Depicted in union with consort.



Guru Nyima Ozer (Wylie: *gu ru nyi-ma 'od-zer*, Skrt: *Guru Suryabhasa or Sūryaraśmi*), the Sunray Yogi, who illuminates the darkness of the mind through the insight of Dzogchen. He is shown as a naked yogi dressed only in a loin-cloth and holding a Khatvanga which points towards the sun



Padmasambhava

Guru Dorje Drolo, (Wylie: *gu ru rDo-rje gro-lod*, Skrt: *Guru Vajra*) the fierce manifestation Vajrakilaya (wrathful Vajrasattva) known as "Diamond Guts", the comforter of all, imprinting the elements with Wisdom-Treasure



Padmasambhava



Padmasambhava

(Pandita Form)

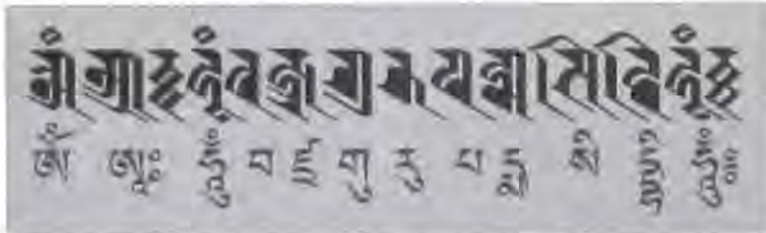


Padmasambhava

Dorje Drolo

- **Guru Pema Jungne** (Wylie: *pad ma 'byung-gnas*, Skrt: *Guru Padmakara*) Lotus-arisen, the Saviour who teaches the Dharma to the people. He is shown sitting on a lotus, dressed in the three robes of a monk, under which he wears a blue shirt, pants and heavy Tibetan boots, as protection against the cold. He holds the diamond-scepter of compassionate love in his right hand and the yogi's skull-bowl of clear wisdom in his left. He has a special trident called khatvanga of a wandering Yogi, and wears on his head a Nepalese cloth crown, stylistically designed to remind one of the shape of a lotus flower. Thus he is represented as he must have appeared in Tibet.
- **Guru Senge Dradog** (Wylie: *gu ru seng-ge sgra-sgrogs*, Skrt: *Guru Simhanāda*) of Nalanda University, the Lion of Debate, promulgator of the Dharma throughout the six realms of sentient beings. He is shown in a very fierce form, dark blue and imitative of the powerful Bodhisattva Vajrapani, holding a thunderbolt scepter in one hand and a scorpion in the other.
- [About the above eight special forms representing eight different time periods and locations in the life story of Padmasambhava are in detail available at http://www.himalayanart.org/search/set.cfm?setID=209]

The Vajra Guru Mantra in Lanydza and Tibetan script.



Om Ah Hum Vajra Guru Padma Siddhi Hum

The Vajra Guru Mantra in Lanydza and Tibetan script.

The *Vajra Guru* (Padmasambhava) mantra *Om Ah Hum Vajra Guru Padma Siddhi Hum* is favoured and held in esteem by sadhakas. Like most Sanskritic mantras in Tibet, the Tibetan pronunciation demonstrates dialectic variation and is generally *Om Ah Hung Benza Guru Pema Siddhi Hung*. In the Vajrayana traditions, particularly of the Nyingmapa, it is held to be a powerful mantra engendering communion with the Three Vajras of Padmasambhava's mindstream

and by his grace, all enlightened beings.[22] In response to Yeshe Tsogyal's request, the Great Master himself explained the meaning of the mantra although there are larger secret meanings too. The 14th Century Terton Karma Lingpa has a famous commentary on the mantra.

The Seven-Line Prayer to Padmasambhava

The Seven Line Prayer to Padmasambhava (Guru Rinpoche) is a famous prayer that is recited by many Tibetans daily and is said to contain the most sacred and important teachings of Dzogchen.

The Seven Line Prayer to Padmasambhava

HUNG - ORGYEN YUL GYI NUB JANG TSAM	In the north-west of the land of Orgyen,
PEMA GESAR DONGPO LA	In the heart of a lotus flower,
YATSEN CHOK GI NGÖ DRUP NYÉ	Endowed with the most marvellous attainments,
PEMA JUNG NÉ SHYÉ SU DRAK	You are renowned as the Lotus-born,
KHOR DU KHANDRO MANGPÖ KOR	Surrounded by many hosts of dakinis.
KHYÉ KYI JÉ SU DAK DRUP KYI	Following in your footsteps
CHIN GYI LAP CHIR SHEK SU SOL	I pray to you: come and bless me with your grace!

GURU PEMA SIDDHI HUM

Jamgon Ju Mipham Gyatso composed a famous commentary to the Seven Line Prayer called *White Lotus*. It explains the meanings, which are embedded in many levels and intended to catalyze a process of realization. These hidden teachings are described as ripening and deepening, in time, with study and with contemplation.[25] Tulku Thondup says:

Enshrining the most sacred prayer to Guru Padmasambhava, *White Lotus* elucidates its five layers of meaning as revealed by the eminent scholar Ju Mipham. This commentary now makes this treasure, which has been kept secret among the great masters of Tibet for generations, available as a source of blessings and learning for all.

There is also a shorter commentary, freely available, by Tulku Thondup himself.[26] There are many other teachings and Termas and widely practiced tantric cycles incorporating the text as well as brief ones such as Terma Revelation of Guru Chöwang.[27]

[edit] Life Story of Guru Rinpoche according to Jamgon Kongtrul



The birth of Padmasambhava
The Lotus-born Babe.



Padmasambhava. Wall painting at Paro bridge (Bhutan)

The following is a short life story of Guru Rinpoche, also referred to as Padmakara in the text, extracted from the "Precious Garland of Lapis Lazuli", a collection of life stories of the 108 main tertöns written by Jamgon Kongtrul the First and found in Volume I of his *Treasury of Precious Termas* called the *Rinchen Terdzod*. Rinchen Terdzod is a highly revered and widely practiced set of historic Sadhanas and Terma practice cycles and commentaries which was envisioned by Rime movement founders and compiled mainly by Kongtrul:

"Padmakara has influenced countless beings through the Vajrayana teachings and in particular through the activity of the profound terma treasures. This great master was not an ordinary person on the path or just a noble being on one of the bodhisattva bhumis but an emanation of both Buddha Amitabha and Shakyamuni

who appeared in order to tame the human beings and spirits difficult to convert. Even the great bodhisattvas are incapable of fully explaining his life example but in brief I will narrate it as follows:

In the dharmakaya realm of the Luminous Vajra Essence[28] he has by nature attained perfect enlightenment since the very beginning as the liberated ground of primordial purity. He is renowned as the original protector, Unchanging Light.

In the self-manifest sambhogakaya realm of the Thunder of the Drum of Perfection, he spontaneously manifested as the boundless wisdom array of the five families of Buddha Immense Ocean possessing the five certainties.

As the external manifestation of this self-appearing display, in the countless sceneries of bodily forms in buddhafields of the five families consisting of the semi-manifest natural nirmanakaya realms of Mahabrahma, he appears to all the bodhisattvas on the ten bhumis. Since these all are the cloud banks of Guru Rinpoche's wisdom display, the 'inexhaustible wheel of adornment,' he is known as the All-Holding Lotus.

By the power of these wisdom displays he appears in countless worlds of the ten directions as the magical apparition of nirmanakayas who tame beings. In particular, it is taught that only in this Saha world-system he illuminates fifty worlds with the lamp of the teachings of Sutra and Tantra appearing as the eight manifestations to tame beings in the different parts of the world.

The Dakini Yeshe Tsogyal had a vision in which she saw a manifestation of Guru Rinpoche called Immense Vajra Ocean in the direction to the east. Each of the pores in his body held one billion realms and in each realm there were one billion world systems. In each of these world systems there were one billion Guru Rinpoches who each created one billion emanations. Each of these emanations carried out the activity of taming one billion disciples. She then saw the same display in each of the other directions and in the center. In this world of Jambudvipa, Guru Rinpoche is known as just one nirmanakaya who tames beings but according to the different capacities and giftedness of people he is perceived in various ways.

The history of the Oral Transmission of Kilaya and most Indian sources explain that he was born as the son of a king or a minister in Uddiyana; while the terma treasures for the most part narrate that he was miraculously born. In some texts he is said to have appeared from a bolt of lightning at the summit of Mount Malaya.

Each of these wondrous stories differ in many ways. This is indeed a topic that lies far beyond the reach of an ordinary person's intellect.

I shall now limit the explanation down to a mere seed, the life of Guru Rinpoche according to miraculous birth as it appears in the terma teachings:

In the land of Uddiyana situated to the west of Bodhgaya there was an island in a huge lake on which appeared a multicolored lotus flower through the blessings of the buddhas. Buddha Amitabha sent from his heart center a golden vajra marked with the letter HRIH into the bud of this lotus flower which miraculously turned into a small child eight years of age holding a vajra and a lotus and adorned with the major and minor marks. The child remained there teaching the profound Dharma to the devas and dakinis on the island.

At that time Indrabodhi, who was the king of the country, had no sons. He had already emptied out his treasury by making offerings to the Three Jewels and giving alms to the poor. As a last resort, in order to find a wish-fulfilling jewel he embarked on a journey with his minister Krishnadhara on the great lake. On their return first Krishnadhara and later King Indrabodhi met the miraculous child. The king regarded him as an answer to his prayers for a son and brought him to the palace where he was given the name Padmakara, the Lotus Born. Padmakara was then asked to sit on a throne made of precious gems and given lavish offerings by all the people.

The prince grew up, bringing countless beings to maturation through his youthful sports and games. He married Prabhadhari and ruled the kingdom of Uddiyana in accordance with the Dharma. At that time he perceived that he would be unable to accomplish the immense welfare of other beings by governing a country so he asked Indrabodhi permission to leave which was not granted. In an act of play, he then pretended that his trident slipped out of his hand. It fell and killed the son of one of the ministers. He was then sentenced to be expelled to a charnel ground. He remained in Cool Grove, Joyful Forest and Sosaling, engaging in the conduct of yogic disciplines. During this time he received empowerment and blessings from the two dakinis Tamer of Mara and Sustainer of Bliss. When bringing all the dakinis of the charnel grounds under his command, he was known as Shantarakshita.

Padmakara returned to Uddiyana, to the island in Lake Danakosha where he practiced Secret Mantra and the symbolic language of the dakinis through which he brought the dakinis on the island under his command. He then practiced in the

Rugged Forest and was blessed with a vision of Vajra Yogini. He bound under oath all the nagas of the lakes as well as the planetary spirits and was invested with supernatural powers by all the dakas and dakinis. Thus he became renowned as Dorje Drakpo Tsal, Wrathful Vajra Power.

He then journeyed to the Vajra Throne in Bodhgaya where he showed many miracles. People asked who he was and when he replied that he was a self-appeared buddha they did not believe but instead defamed him. Seeing the many reasons to have a teacher, he went to Zahor where he took ordination from Prabhahasti and was given the name Shakya Senge [Lion of the Shakyas.] He received the teaching on Yoga Tantra eighteen times and had visions of the deities. The he went to the female master Kungamo who was the wisdom dakini Guhya Jñana appearing in the form of a nun. He asked for empowerment and she changed him into the letter HUNG which she then swallowed and emitted through her lotus. Inside her body he was bestowed the entire outer, inner and secret empowerments and purified of the three obscurations.

Later, he met the eight great knowledge-holders and received the Eight Sadhana Sections. He received the Magical Net from the great master Buddha Guhya and Dzogchen from Shri Singha. In this way he studied and received all the sutras, tantras and sciences from numerous learned and accomplished masters of India. He became adept by learning a topic just once and had visions of all the deities even without practicing. At this time he was known as Loden Choksey and he displayed the manner of perfecting the vidyadhara level of maturation.

He then went to the country of Zahor where he magnetized Mandarava, a qualified dakini who was the daughter of King Vihardhara. Taking her as his sadhana support, they practiced for three months in the Maratika Cave after which Buddha Amitayus appeared in person, conferred empowerment upon them and blessed them to be inseparable from himself. They were given one billion tantras on longevity and accomplished the vidyadhara level of life-mastery.

Having attained the vajra body beyond birth and death, they went back to teach the kingdom of Zahor. [While] begging for alms, they were arrested by the king and his ministers and burned alive. The master and his consort inspired faith by displaying the miracle of transforming the pyre into a cool lake in the center of which they sat on a lotus flower. They caused all the people to embrace Dharma practice and established them in the state beyond falling back into samsara.

Padmakara then returned to convert the people of Uddiyana. While begging for alms, he was recognized and burned in a huge pyre of sandalwood. The master and his consort again appeared unharmed on a lotus flower in the center of a lake wearing a garland of skulls to symbolize liberating all sentient beings from samsara. Because of showing this miracle he was then renowned as Padma Tötreng Tsal, Powerful Lotus of the Garland of Skulls.

He remained in Uddiyana for 13 years as the king's teacher and established the whole kingdom in Dharma practice. During this time he gave the empowerment and teachings for the Dharma Ocean Embodying All Teachings (Kadü Chökyi Gyamtso), through which the king and queen as well as all the destined ones accomplished the supreme vidyadhara level. He was then known as Padma Raja, the Lotus King.

In accordance with a prophecy in the Sutra on Magical Perception, Padmakara transformed himself into the monk Wangpo Dey in order to convert King Ashoka. Having established Ashoka in unshakable faith, during a single night he erected in this world one million stupas containing the relics of the Tathagata. He also subdued several non-Buddhist teachers, was poisoned by one king but remained unharmed. When he then was thrown into the river he made the river flow upstream and danced about in mid-air. Through that he became known as Powerful Garuda Youth.

Moreover, Padmakara manifested himself in the form of Acharya Padmavajra, the master who revealed the Hevajra Tantra, as well as the Brahmin Saraha, Dombi Heruka, Virupa, Kalacharya and many other siddhas. He practiced in the great charnel grounds where he taught the Secret Mantra to the dakinis. He subdued the outer and inner mundane spirits and named them protectors of the Dharma. At that time he became known as Nyima Özer [Skt. Suryaprabha].

When five hundred Non-Buddhist teachers were about to defeat the Dharma in debate at Bodhgaya, Padmakara challenged them and was victorious. Some of the teachers resorted to evil spells, but Padmakara scattered them by means of a wrathful mantra given by the dakini Tamer of Mara. The rest converted to Buddhism and the banner of the Dharma was raised to the skies. At that time he became known as Senge Dradrok [Lion's Roar.] Up to this point he had exhausted the three defilements and resided on the vidyadhara level of life-mastery, the stage of having fully perfected the supreme path.

Proceeding to the cave of Yangleshö situated between India and Nepal he met Shakya Devi, the daughter of a Nepalese King, whom he accepted as his sadhana support and consort. While practicing Vishuddha Heruka three powerful spirits created obstacles, preventing rainfall for three years and causing disease and famine. Padmakara sent messengers to India asking his masters for a teaching that could counteract these obstacles. Two men returned loaded with Kilaya scriptures and the obstacles were spontaneously pacified the very moment they arrived with the scriptures in Nepal. Padmakara and his consort then attained the supreme siddhi and abided on the vidyadhara level of mahamudra.

Guru Rinpoche perceived that the practice of Vishuddha Heruka brings great accomplishment. But that practice is like a traveling trader who meets with many hindrances, whereas Kilaya is like an indispensable escort. Due to this coincidence Guru Rinpoche he composed many sadhanas combining the two herukas. At this place he also bound under oath the sixteen mundane protectors of Vajra Kilaya.

Padmakara visited other ancient kingdoms where he taught the Dharma: Hurmudzu in the vicinity of Uddiyana, Sikojhara, Dharmakosha, Rugma, Tirahuti, Kamarupa, and Kancha, as well as many others. It is not sure when he went to the land of Droding, but the tantric teachings he gave there on Hevajra. Guhyachandra Bindu, Vishuddha, Hayagriva, Kilaya and Mamo are still continued this present day.

Padmakara is generally regarded to have lived in India for 3600 years benefiting the teachings and sentient beings. But it seems that learned people accept that to be half-years and simply a generalization.

In order to convert people in Mongolia and China Padmakara emanated in the form of the King Ngonshe Chen and the yogi Tobden. Moreover, he appeared in the country of Shangshung as the miraculously born child Tavi Hricha who gave the instructions on the hearing lineage of Dzogchen and led many worthy disciples to the attainment of the rainbow body.

In this way Padmakara's activity for bringing people to the path of liberation by means of appearing in various places, in various forms, speaking various languages is indeed beyond measure.

Now I will describe how Padmakara came here to the land of Tibet: When King Trisong Deutsen, himself an emanation of Manjushri, was twenty years of age he

formed a strong aspiration to spread the sacred teachings of the Dharma. He invited Khenpo Bodhisattva from India who taught the doctrine of dependent origination and the ten virtuous actions. A year later the foundation was laid for a huge temple but the spirits of Tibet created obstacles and prevented the building. In accordance with the Khenpo's prediction, the king sent five runners to invite the great master Padmakara to come. Having foreknowledge of this, Padmakara had already gone to Mang-Yül between Nepal and Tibet. On the way to Central Tibet, he went via Ngari, Tsang and Dokham and miraculously visited all of the districts where he bound under oath (Samaya?)the 12 Tenma Goddesses, the 13 Gurlha and 21 Genyen as well as many other powerful spirits.

At the Tamarisk Forest at Red Rock he met the king of Tibet where he proceeded to the top of Hepori to bring the gods and demons under his command. He laid the foundation for Samye and saw it through to completion, employing also the gods and demons who had earlier hindered the building. In five years the work was completed for the temple complex of Glorious Samye, the Unchanging and Spontaneously Accomplished Temple, including the three temples of the queens, which was built to resemble Mount Sumeru surrounded by the four continents, eight subcontinents, sun and moon, and the wall of iron mountains. During the consecration ceremony five wondrous signs occurred. The king then wished to translate the scriptures and establish the Dharma so he had many intelligent Tibetan boys study to become translators. Inviting other masters of the Tripitaka from India, he had the Khenpo ordain the first seven monks and gradually establish an ordained sangha. The Khenpo Bodhisattva and Padmakara and the other panditas together with Vairochana, Kawa Paltseg and Chog-ro Lui Gyaltsen and the other translators then rendered into Tibetan all the existent Buddhist scriptures on Sutra and Tantra as well as most of the treatises explaining them.

Vairotsana and Namkhai Nyingpo were sent to India where Vairotsana studied Dzogchen with Shri Singha while Namkhai Nyingpo received the teachings on Vishuddha Heruka from the great master Hungkara. They both attained accomplishment and spread the teachings in Tibet. King Trisong Deutsen then requested empowerment and instruction from Padmakara. At Chimphu, the hermitage above Samye, the great master disclosed the mandala of Eight Heruka Sadhanas into which he initiated nine chief disciples including the king. Each of them were entrusted with a specific transmission and all nine attained siddhi through practicing the respective teaching.

Padmakara gave numberless other profound and extraordinary teachings connected with the three inner tantras to many destined students headed by the king and his sons and the 25 disciples in Lhodrak, Tidro and many other places.

Guru Rinpoche remained in Tibet for 55 years and six months; 48 years while the king was alive and seven years and six months afterwards. He arrived when the king was 21 (810 A.D.). The king passed away at the age of 69. Padmakara stayed for a few years after that before leaving for the land of the rakshas.

Padmakara visited in person the 20 snow mountains of Ngari, the 21 places of practice in Central Tibet and Tsang, the 25 sacred places of Dokham, the three hidden valleys, and numerous other places each of which he blessed to be a sacred place of practice. Knowing that a descendant of the king would later try to destroy Buddhism in Tibet, he gave many predictions for the future.

Conferring with the king and the close disciples, Padmakara concealed countless terma teachings headed by the eight personal treasures of the king, the five great mind treasures, and the 25 profound treasures. The reasons for hiding these termas were to prevent the teachings of Secret Mantra to be destroyed, to avoid [...] the Vajrayana's [being] corrupted or modified by intellectuals, to preserve the blessings and to benefit future disciples. For each of these hidden treasures Padmakara predicted the time of the disclosure, the person who would reveal them, and the destined recipients who would hold the teachings.



Padmasambhava or Guru Rinpoche. Note the wide-open eyes, characteristic of Trāṭaka a particular method of meditation.

He manifested in the terrifying wrathful form of crazy wisdom in the thirteen places named Tiger's Nest binding all the mundane spirits under oath to serve the Dharma and entrusted them to guard the terma treasures. At that time he was named Dorje Drollö.

To inspire faith in future generations, he left an imprint of his body at Bumtang, handprints at Namtso Chugmo and footprints at Paro Drakar as well as in

innumerable other places of practice. After the death of King Trisong Deutsen, Padmakara placed Mutig Tsenpo on the throne. He performed a drubchen at Tramdruk where he entrusted the profound teachings to Gyalsey Lhaje, the second prince, and gave him the prophecy that he would benefit beings by becoming a revealer of the hidden treasures in thirteen future lives.

It is impossible to count exactly how many students in Tibet received empowerment from Padmakara in person, but the most renowned are the original 25 disciples, the intermediate 25 disciples and the later 17 and 21 disciples. There were 80 of his students who attained rainbow body at Yerpa and also the 108 meditators at Chuwori, the 30 tantrikas at Yangdzong, the 55 realized ones at Sheldrag. Of female disciples there were the 25 dakini students and seven yoginis. Many of these close had bloodlines that have continued until the present day.

When about to leave for the land of rakshas to the southwest, the king, the ministers and all the disciples tried to dissuade Padmakara from parting but to no avail. He gave each of them extensive advice and teachings and departed from the pass of Gungtang, riding on a horse or a lion, accompanied by numerous divine beings making offerings. At the summit of the Glorious Copper-colored Mountain on the Chamara continent he liberated Raksha Tötreng, the king of the rakshas, and assumed his form. After that, he miraculously created the palace of Lotus Light endowed with inconceivable decorations and also emanated a replica of himself on each of the surrounding eight islands where they reside as kings who teach the eight heruka sadhanas.

At present he dwells on the vidyadhara level of spontaneous presence in the form of the regent of Vajradhara, unshakable for as long as samsara remains. Full of compassion he sends out emanations to benefit beings. Even after the teachings of the Vinaya have perished he will appear among the tantric practitioners. There will be many destined disciples who attain rainbow body. In the future, when Buddha Maitreya appears in this world, Padmakara will emanate as Drowa Kundul and spread the teachings of Secret Mantra to all worthy people."

Translated by the Erik Pema Kunsang, and included in Dakini Teachings, © Rangjung Yeshe Publications, 1990.

Some relevant documents & photos:





Padmasambhava statue
in Hemis Monastery, Ladakh, India.



Padmasambhava or Guru Rinpoche
Note the wide-open eyes characteristic of
Tögal, a particular method of meditation.



Statue of Guru Rinpoche
as the patron saint of Sikkim



123 ft. (37.5 m) statue of Padmasambhava in mist
at Rewalsar Lake, Himachel Pradesh, India.



Statue of Guru Rinpoche in his meditation cave at Yerpa, Tibet



Entrance to Dawa Puk, Guru Rinpoche's cave, Yerpa, 1993



The monastery of five storied is 70 feet (21 m) high and is built on 10 acres (40,000 m^2) of land. It features a 23 feet (7.0 m) high Buddha idol and a 17 feet (5.2 m) second Budha Padma Sambhav and the idols of Avaloketeswara. The Padmasambhav Mahavihar Monastery - named after Padmasambhav, the founder of the Vajrayana sect of the Mahayana path, is built in Atanpuri style of architecture of Nalanda by architects from Tibet, Nepal and Bhutan assisted by local masons. Padmasabhava was born in Odisha and spread Buddhism to Tibet during the seventh century. The Monastry will be able to accomodate around 200 resident monks. It has a library which contains a copy of the Jang Satham Kangyur, the first and most ancient of all the collections of the teachings of Buddha which was produced in Tibet in 17th century. The Padmasambhava Mahavihara monastery, located at Chandragiri, Gajapati district, in the state of Odisha, India, is the largest Buddhist monastery in South Asia. It was inaugurated by the DalaiLamaon12thJanuary2010.



SRIVIDYASWAMI with Mahamanya Dalai-Lama at a Reception for the establishment of Padmasambhava Mahavihara monastery in Odisha.

<u>Ođishā's Role</u> in spreading Buddhism :

It is well known that early Pāli literature furnishes interesting accounts of two merchant brothers of Ukkaḷa(or Utkala, presently known as Ođishā<Ođavisa<Ođravişaya=Ođradeśa) called Tapussa(also called Tapassu) and Bhalluka or Bhallika(Bhhalliya) who are said to be the first lay disciples of the Buddha.[7]

The two centuries following the Buddha's pariṇibbāṇa, mark the period of consolidation of the position of Buddhism. The First Council, which met at Rājagŗha immediately after his decease(cir.483 B.C.) collected the teachings of the Master, which formed the nucleus of the canon that obtained final shape

later. Then the Second Council met at Veśāḷi about a century later, the *samgha* was found sharply divided into two sections the *pātheyyakas* and the *pāchinakas*; the former were the monks residing at Kosāmbi, Pātheyya and Avantidakkhiṇāpatha; and the latter included the easterners among whom the Vesāḷians were the foremost. The Council endeavoured to check the schismatic tendencies, but it failed to chastise the *pāchinaka* monks who declared the legality of the 'daśavatthuni' Inspite of all precautions against *samghabheda*, the disruptive forces became mere active after the 'Veśāḷi Council' and by the time Ashoka embraced Buddhism, the *samgha* had witnessed its division into not less than eighteen different sects.

References :

1.Jayadeva-Gita-Govindam

2.Saraswati SRIVIDYASWAMI M.N.- 'GITAGOVINDAM' English Translation.

3. Dr N.K.Sahu-''Buddhism in Odisha',p.9- published by 'Utkal University(1958).'

4. Dr.N.Dutta-'Early Monastic Buddhism-I' & Dr N.K.Sahu-''Buddhism in Odisha',p.17- published by 'Utkal University(1958).'

5. Mohanty Dr. Bimalendu : Glimpses of Buddhist Legacy, published by MahaBodhiSociety of India (Chapter-9, p.84)

6. Apte V.S.- Sanskrit-English Dictionary

7/ Dr N.K.Sahu-''Buddhism in Odisha',p.9- published by 'Utkal University(1958).'

8/. Dr.N.Dutta-'Early Monastic Buddhism-I' & Dr N.K.Sahu-''Buddhism in Odisha',p.17- published by 'Utkal University(1958).'

'Śāntarakṣita's Tattva-samgraha' with the commentary of Kamaḷaśīḷa was edited by E.Krishnamacharya in GOSNos.XXX.XXXI,Baroda,1926.

2 M.Winternitz-'A History of Indian literature', Vol.II, Munshiram Manoharlal,1972,p.375.

2a.Ācārya Narendradeva – 'Bauddha-Dharma-Darśana': Bihar Rastrabhasa Parisad(1971),p.175.

3 M.Winternitz-'A History of Indian literature', Vol.II, Munshiram Manoharlal,1972,p.393.

Ācārya Narendradeva – 'Bauddha-Dharma-Darśana': Bihar Rastrabhasa Parisad(1971),p.177

4 M.Winternitz-'A History of Indian literature', Vol.II, Munshiram Manoharlal,1972, Appendix p.597.

5 M.Winternitz-'A History of Indian literature', Vol.II, Munshiram Manoharlal,1972, Appendix p.598.

6/ Dr N.K.Sahu-''Odishāre Baudhadharma'p.2- published by 'Odishā Sahitya Akademi(1959).'

7/2 Dr N.K.Sahu-''Buddhism in Odisha',p.9- published by 'Utkal University(1958).'

8/3. Dr.N.Dutta-'Early Monastic Buddhism-I' & Dr N.K.Sahu-''Buddhism in Odisha',p.17- published by 'Utkal University(1958).'

p.5.1. Mohanty Dr. Bimalendu : Glimpses of Buddhist Legacy, published by MahaBodhiSociety of India (Chapter-9, p.84)

Bibliography:

- Ācārya Narendradeva – 'Bauddha-Dharma-Darśana': Bihar Rastrabhasa Parisad(1971)
- Mohanty Dr. Bimalendu : Buddhist Heritage of Odisha from Kalinga to SriLanka.2009.ISBN: 978-81-7812-737-8. Glimpses of Buddhist Legacy, published by Maha Bodhi Society of India
- Sahu Dr N.K.-''Buddhism in Odisha', p.9- published by 'Utkal University (1958),' Oḋishāre Baudhadharma' p.2- published by 'Oḋishā Sahitya Akademi (1959).
- Winternitz M.-'A History of Indian literature', Vol.II, Munshiram Manoharlal, 1972.
- Dudjom Rinpoche. *The Nyingma School of Tibetan Buddhism: Its Fundamentals and History*. Translated by Gyurme Dorje and Matthew Kapstein. Boston: Wisdom Publications. 1991, 2002. ISBN 0-86171-199-8.
- Guenther, Herbert V. *The Teachings of Padmasambhava*. Leiden: E.J. Brill, 1996. ISBN 90-04-10542-5
- Tsogyal, Yeshe. *The Lotus-Born: The Lifestory of Padmasambhava*. Translated by Erik Pema Kunsang. Boudhanath: Rangjung Yeshe Publications, 2004. (1)
- Walter Y. Evans-Wentz- *The Tibetan Book of the Great Liberation or the Method of Realizing Nirvana through Knowing the Mind*,
- Zangpo, Ngawang. *Guru Rinpoche: His Life and Times*. Snow Lion Publications, 2002.
- The Large Mandala of Padmasambhava
- Tsogyal, Yeshe. *The Life and Liberation of Padmasambhava. Padma bKa'i Thang*. Two Volumes. 1978. Translated into English by Kenneth Douglas and Gwendolyn Bays. ISBN 0-913546-18-6 and ISBN 0-913546-20-8.
- Padmasambhava. *Self Liberation through Seeing with Naked Awareness*
- http://www.lionsroar.name/guru_padmasambhava.htm

---

* *Prof. Dukhisyama Pattanayak is the former Deputy Director, Dept. Of Culture, Govt. of Odisha.*



PADMASAMBHAVA : A Profile

** Prof. (Dr.) D. P. Pattanayak (Padmashree)*

There is considerable confusion about identity of Buddhist saints and scholars and place names in ancient Buddhist texts and lores. Scholars have variously interpreted place names and aggravated disputes. Uddiyana, Sambala(ka), Lanka and Zahore are names which are identified with places in Sri Lanka, East Bengal, and different places in India including Odisha. Dr. Karunakar Kar, in his book *Ascharya Charyacaya* (2nd Edition, Odisha Sahitya Akademi, 1989) after comprehensive discussion of all views has reached the conclusion that "Indrabhuti was the King of Sambala (Sambalpur). His sister Lakshminkara was married to the prince of Lanka (Sonepur), Santarakshita was the King of Zahore (Keonjhar). Padmasambhava, son of Indrabhuti, was given in marriage to the sister of Santarakshita."

Indrabhuti (687-717 A.D.?) was the founder propagator of Vajrayana and Lakshminkara of Sahajayana. Santarakshita was the most eminent logician of his time and was the disciple of his brother in law, Padmasambhava. Padmasambhava went to Tibet with Santarakshita and built a Vihara there in 749 A.D. He established Lamaism in Tibet.

Ascharya Charyacaya contains poetical compositions by Vajrayani and Sahajayani saints and savants. Most of them are from Odisha. Putting at rest all controversies, quoting from different texts of Guru Anangabajra, disciple Indrabhuti, writings of Wadall, Arthur Avalon, Lama Taranath, Ptolemy, Sylvan Levi, Boll and texts like Pag Sam Jon Zang, Buddhist Esoterism, Sadhanamala and Yoga Chintamani, Karunakar Kar has established that Oddiyan is Odisha. It was an important Tantrik Peetha of the time. Buddha had been identified with Jagannath and worshipped as an incarnation; probably Sambalaka was the capital of Oddiyan.

Padma is known to have diverse names, diverse birth places and diverse images. He is known as Dorje Drakpo Tsol, Pema Gyalpe, Second Buddha, Guru Rimpoche, the lotus born guru, Padma Sambhaba, Podum, Padmakara, Dhanarakshita, Mahayogi and bore several other epithets. He is said to have been born as the son of Indrabhuti, King of Oddiyan (Odisha), been adopted as an eight year old child, born of one of the ministers of the king of Oddiyan, born of a thunderbolt on a mountain of Sri Lanka, and born on a lotus bud in Dhanashoka Lake.

There is a belief, based on a saying in Kanjur, that Buddha Sakyamuni was reborn as Padmasambhava to practice and preach Tantrik Buddhism. He led a colourful miraculous life. Besides his married wives, he had five major Tantrik companions or five consorts, "who had access to the master's heart."

He is not known to have written any religious text in India. He is supposed to have dictated many autobiographies to his disciples. They contain many contradictory statements. That may be due to interpolations by disciples. Many scholars have written about him and his teachings. Many commentaries are written on them. The seven lines Prayer to Padmasambhava, which many Tibetans recite daily, on which Jamgon Ju Miphom Gyatse composed a commentary stands out as an exemplary production for study and contemplation. Padmasambhava was not an ordinary preacher of Buddhist ideas. He was an emanation of Sakyamuni Buddha and Buddha Amitabha. He has influenced innumerable lives all over the world.

* *Prof. Dr. D. P. Pattanayak is the former Director, Central Institute of Indian Languages, Mysore.*



Brief description of Mahatmya, Dharani and Tantra*

*** Prof. (Dr.) Anita Satapathy**

There are remarkable similarities between Mahayan *sutras* and Puranas. Much of the *mahatmya* and *strotas* are found in Puranic literature and also in Mahayana literature these type of similarities are found. We are quite familiar with *Swayambhu Puran, Nepal Mahatmya* etc and also with this type of literature. In *Swayambhu Purana* the glories of the sacred places are described. This book is not old enough. Some *strotas* are found in *Mahavastu* and also in *Lalitavistara*.

The *Chatuhstava* of Nagarjuna is found in Tibetan translation. *Suprabhat Stava, Lokesvar Sataka* and even *Paramartha nama sangiti* are famous. Many *strotas* are composed for Tara. In 8th century this type of one *strota* was written by a Kashmir Poet Sarvajna Mitra. Its name was *Aryatara…, strota*.

Dharani occupies a prominent place in Mahayan literature. The work of Dharani is to protect. The effect of Vedic mantras especially of Atharva Veda is similar with Dharani of Buddhist religion. Even today in Ceylon some beautiful *sutras* do the work of *Parita*. In this way in Mahayan religious *sutras* are converted to Mantra level. *Abyakshara Prajna Paramita Sutta* does the work of Dharani. Generally Dharanis are full of prayers to Buddha, Bodhisattvas and Tara. In the end of Dharanis there are found some syllables which do not carry any meaning. Some celebrations accompany Dharani. In the time of paucity of rainfall and diseases etc Dharani is applied. In some places of Nepal *"Panchrakshya"* composed of five Dharanis is very popular. The names of those Dharanis are: *Mahapratisara, Mahasahasra pramadini, Mahamayuri, Mahasotakarta, Maha* (rakshya) *Mantranusarini* etc. Mahamayuri is called the collection of wisdom.

Mantrayana and Vajrayana are the branches of Mahayana. Nirvana is realized through the hymns of Mantrayana. These hymns carry secret power. In Vajrayana nirvana is realized through Mantra or "Vajra". Sunya (void) and Vijnana are like Vajra and therefore, it is not annihilated. Vajrayana teaches Advaita philosophy. All Sattvas are Vajrasattva and one Vajrasattva is found in all living beings.

According to Sakta, Trikaya is another illumination. This Mahasukha is found through a celebration. Mahayan and Vajrayan literature are called "Tantra". There are some Mahayana Sutras where Tantra-portion is found. Buddhist Tantra constitutes four varieties: Kriya Tantra reflects the building of temples, installation of Buddhist images and the narratives of relevant celebrations. In Charya Tantra there is narration of Charya. Yoga Tantra narrates Yoga and also

Anuttara Yoga Tantra. The first Chapter of famous book is called *"Adikarmapradipa"* in which through secret *sutras* and Karmapradipa style Buddhahood is achieved and the followers of Mahayan Buddhism spend their daily life through the principles of "Adikarmika Bodhisattva". Another compilation is called *Astami-vrata Vidhan* in which every eighth day of a fortnight is observed with secret mantras and mudras with certain celebration.

In Tantra literature also Sadhana is required. In sadhana mantras, *mudras* and through meditation along with *Anima, Laghima siddhis*, the way to all-knowing wisdom and nirvana siddhis are indicated. The descriptions of the desired gods for meditation are found in the portrayal of Buddhist-images by the Buddhist artist. In this angle "Sadhanamala" is composed of 312 sadhanas and the compilation like "Sadhana Samuchay" had much importance. The presiding deities include Dhyani Buddha and his family and goddess Tara etc. The Kamadev of Buddhist pantheon was called Vajranang who was the incarnation of Manjushree. Tantra and Indrajala are the main things of Sadhana though to achieve this, practice of Yoga, meditation, worship, friendship and kindness are required. These qualities are elaborately described in *"Tara Sadhana"*. It is admitted that the compilation of these *sadhanas* dates back to 7^{th} to 11^{th} century. A few among the writers of these *sadhanas* are contemporary of the composers of mantras. Nagarjun (not of Madhyamika School) in 7^{th} century had composed many *sadhanas* and Tantras. It is said that he had brought a *sadhana* from Bhota country, the modern Tibet. Many of his Tantra books are found in Tanjore. Indrabhuti (687-717 A.D.) the king of Uddiyana (Odisha), the composer of *"Jnanasiddhi"* and many other books were also mentioned as a composer of one *sadhana*.

His contemporary Padmavajras "Guhyasiddhi" is replete with all the secret laws of Vajrayana. The son of Indrabhuti, Padmasambhava was the composer of Lama Community. Laxmikara the sister of Indrabhuti in her book *"Advayasiddhi"* justified new Advaita Siddhant of Sahajayana which even now is sung by the people of Bengal. She denounced meditations, Kriya Yoga, also worship of idols and laid emphasis on the concentration on human body which is the abode of all gods. Among the writers of Tantra "Sahaja Yogini Chinta" etc mentions all other prominent women writers.

The earliest Tantra is almost similar with Mahayana Sutra. In 7^{th} century compilation, "Tathagata guhyaka" or "Guhya samaj" is the most explanatory one. It is said that "Pancha karma" is one part of it. This is called *Anuttara Yoga tantra*. Here mostly five *bhumis* of Yogasiddhi are described. To achieve these *bhumis*, the ways are *mandala*, *yantra*, *mantra* and worship of gods. This book has five parts. It is said that the composer of the third part was Sakyamitra (850 A.D.) and the last four parts are composed by Nagarjuna.

One compilation named *"Manjushree Mulakalpa"* identifies itself with *"Mahavaipulya-Mahayan Sutra"* which is included in "Avatamsaka". But considered from the subject it falls under Mantrayan. In this Sakyamuni had advised Manjushree about *mantras mudra* and *mandala* "Ekallavir Chanda Maharopan Tantra" explained Pratitya Samudpada according to Mahayan philosophy and also in other part, the sadhanas of Yoginis. *"Sri Chakrasambhara Tantra"* is available in Tibetan language only. It provides symbolic interpretations of mantras, meditations etc which lead to the attainment of "Mahasukha".

(* This article is translation of 9th Chapter of the Hindi book, *Boudha Dharma-Darshan*, by Acharya Narendra Dev & Published by Motilal Vanarashi Das, New Delhi, 2006)

* *Prof. Dr. Anita Satapathy is a faculty in Utkal University of Culture, Bhubaneswar.*



Āchārya Padmasambhava of Odiyāna–Odishā

*** Prof. Raj Kishore Mishra**

Buddhology anticipates future Buddhas, other than the Enlightened One. 'Extraordinary events are often given transhistorical authority and the respective godheads are given divine legitimation' as in the case of the Buddha Gautama, Jesus Christ, Muhammad, Confucious and Padmasambhava or Guru Rinpoche, venerated in Buddhist circle as the Second Buddha.

The following discourse tries to throw light on the Odiyāna-Kalinga-Odishā brand of Buddhism that emerged in this eastern belt consequent upon the conquest of Emperor Ashok in the Kalinga War in the 3rd century B.C. Presumably, the state allegiance shifted from Jainism to Buddhism for a few centuries following the Ashokan regime. Brahminism, Śaktism and Śaivism might have run parallel with Buddhism. In Odiyāna-Odishā Buddhism underwent many changes with queer absorption of cults and theistic rituals, palpably showing a departure from the pristine old sacred texts like *Vinay* (monastic discipline) *Sūtra* (doctrinal) and *Tripitaka* (the tripartite canon).

It is said that Choreshkalpa, the Odiā preceptor of Rahula Bhadra alias Saraha alias Padmavajra was adept in Mantra Yāna and had imparted Vajra tantra to Rahula. Rahula Bhadra or Padmavajra imparted Hevajra *sadhana* to Shubhakara Dev, Ananga Vajra and Indrabhuti, the king of Sambhal. Ananga Vajra, the author of *Hevajra Sādhanā*, *Prajñopāyavinischaya siddhi* had accepted Indrabhuti as his pupil who later on produced many texts wherein *Srichakra Sambhara, Dākini Kala Sambhara, Kurukullā Sādhanā* and *Jñānasiddhi* are famous and aptly quoted.

During the Gupta regime, Ratnagiri Mahavihār was set up where Āchārya Pitopada was the faculty head of *Kālachakra Sādhanā* which highlighted that Nirvāna or Mahāshūnya could be attained through meditation on Mahākāla Shiva, the Lord of Dissolution *(Samhāra Devatā).*

Rahula Bhadra's important disciples were Buddhajñāna, Nāgārjuna II and Savaripāda, the author of *Kurukullā Sādhanā*. Lakshmikarā (sister of Indrabhuti) and Jayadratha of Sonepur (Odisha) were adept in *Chakrasambhara Tantra*. Indrabhuti and his sister Lakshmikarā (Propagator of Sahaja Yāna) had initiated Padmasambhava (the son or the adopted son of Indrabhuti) into *Chakrasambhara Tantra* and also probably *Sahaja Yāna*, or the Innate Ecstasy.

Even much prior to this historic turn, it is recorded that 18 in-house Buddhist religious factions were in existence by the time of the 3rd Confederation at Pataliputra during the reign of Emperor Ashok. Āchārya Vasumitra has referred to this in his *Astādaśa Nikāya*. It is interesting to note that Triratnadāsa, author of *Anmaguna* was Vasumitra's disciple. During the rule of Nanda dynasty in the western belt of Odisha, Manjushri presented a discourse on Mahāyāna in the court of Nanda King Chandragupta as reported by Lama Taranath. *Pag Sam Jon Zang* makes a reference to the early flourish of Mahāyāna in Kalinga during the rule of Mahāpadmananda. The esoteric meditative formulae inclusive of *dhārini, chakra, bijamantra* & mystic diagrams are Odisha's traditional legacy which became more prominent after the 4th century A.D. The Therāvādins and all Hinayanists shared Buddhist vision alongwith the followers of later Mahayana (the *Yogāchara, Mantrayāna* and *Kālachakrayāna*- the three-in-one) in the land of Odiyāna-Kalinga-Odishā. History also records the contributions of Nāgārjuna II, Asanga, Āryadeva, Vasubandhu, Dingnāga, Shankaraswāmi and Dharmakirti in the spread of Mahāyāna cult during their spiritual sojourn in Odishān Vihāras as practicing teachers or living the life of a recluse. They produced a host of Buddhist esoteric literature, such as *Astasāhasrikā Prajñāpāramitā* (Lama Taranath refers to it as the 1st century B.C. Odishan work), *Saddharma Pundarika, Lalita Vistara, Lankavatara Sutra, Gandavyūha Sūtra* are some of the important Mahayani works. Among the Siddhacharyas, mention may be made to Shavaripā Sarahapāda, Kambalapāda, Luipā, Kahnupā, Siddha Vajraghantā, Advayavajra (a disciple of Lakshmikara) and Birupāda (a disciple of Jalandharapāda, born on the bank of the river Virupā in Odisha) etc who have later influenced the Nathas and Panchasakha Santhas in Odisha. Tantrik Shantideva or Bhusukupada was the king of Jahore or Keonjhar. Achyutānanda in his *Śūnya Samhitā* has made a mention of many Siddhāchāryas and their temporary sojourn in Prāchi-Dandakāranya of Odishā. So also, his compatriot Yasovanta in his *Govindachandra*.

Acharya Indrabhuti (King of Sambala in the 8th century) is credited with 23 works starting from *Shrichakrasambhara* to *Jñānasiddhi*. He has quoted more than 10 Buddhist works to authenticate his works.

Indrabhuti's son, Prince Padmasambhava who went to Tibet with his brother-in-law Sānta Rakshita to propagate *Tantrayāna* and establish a monastery at Samaye at the behest of the Tibetan King Trisong Detsen (755-804 A.D., the 2nd Dharma King and founder of Nyingma School) is credited with the famous Tantrayāna work *Vajrapradipa*.

The Kalinga Prince, Padmasambhava, after being initiated to Buddhism bore the title Guru Rinpoche or Precious Guru. He became venerated as the 'Essence of

Buddha Amitabha' and 'Master of the three roots – Lama, Yidam and Dakini'. He became 'the all-pervading, Lord of the Three Jewels – Buddha, Sangha and Dharma'. He was, to many, the Second Buddha. He was adept in secret Mantras and Dzogchen. The foregoing articles in this book have thrown enough reflections, critical as well as quasi-historical on Padmasambhava and his superhuman traits. Some legends attribute to him a hypothetical longevity extending more than 3000 years. His presence in Tibet varies from 3 years to 13 years. Some scholars even extend his Tibetan stay for about half a century.

It is said that Padmasambhava had concealed 18 varieties of Treasure which include treasure texts, material wealth, holy images in different monasteries, in inaccessible caves and dark recesses in Tibet. He had given explicit prophesies regarding the future manifestation of these treasures, including the revealer and protector of the treasure, as well as, the time of revelation. It's no alien myth. Mahapurusa Achyutānanda Dāsa, a member of the Pancha Sakha (Five Comrades of the 16-17th century, Odisha) had hidden many a lore in similar fashion and their recovery or manifestation had been hinted in a coded or a cryptic language. Strangely, many such have been discovered so far. Achyutānanda is often referred to as crypto-Buddhist because of his preoccupation with Buddhist cosmology, Yogāchāra and Tāntrik Kālachakrayāna. His adoration of Śūnya has greater similarities with the Buddhist Vajra concept. Bhima Bhoi (the Proclaimer of the Mahimā cult in Odisha) too, echoed his adherence to the concept of Void in the 19th century.

Sahajayāna, an offshoot of Vajrayāna asserts that Man, the microcosmic being is the transistorized form of the Macrocosm, the Supreme Void or the *Kevala*. Sahaja is *Kevala* or Pure Mind or *Chetas*. Realisation of the Brahman through Nirvikalpa Samādhi or through annihilation of sensory consciousness *(mano nasha)* is possible as advocated by Padmasambhava's aunt Lakshmikara. To her, attainment of Sahaja confers four kinds of bliss or *ānanda* – initial, supreme, external and *sahajānanda*.

In the theological psyche of Padmasambhava we find a fusion of the Therāvad faith, Hindu Tāntrik faith, the Mahāyāna faith, the treasure tradition of the Nyingma School of Tibetan Buddhism (in Tibetan lore he is 'pe ma jung ne'). In the paintings of Padmasambhava we find his different images, mostly eight principal forms – a small fair child born atop a pink lotus in the middle of a lake; as orange-coloured Mahāsiddha; as Dorje Dragpo Tsal (wrathful, blue in colour, holding a vajra and a bell); as Buddha with monk's robes (known as Shakya Sengge); in the Maratika Cave (zahor) in meditation posture (then known as Chime Pema Tsal); as performing Vajrakilā practice holding a peg and a skullcup;

as imparting eight pronouncement Heruka to the King of Tibet, in the presence of his important 25 disciples including Yeshe Tsogyal; or as wrathful Dorje Drolo to dispel the evil spirits.

Padmasambhava, according to the Nyingma School was one of the prominent spiritual masters who practiced a plethora of secret Termas otherwise known as Rinchen Terdzo. He concealed them with the help of his consort-cum-student Yeshe Tsogyal in Tibet. The *terma* lineages extend from Padmasambhava till date.

The ultimate source of the *terma* is traced to a primordial Buddha. Termas appear in symbolic form as a seed syllable (bija mantra) or a single line of *dakini* script. It needs to be decoded by an adept or a practitioner (or terton). Rinchen Terdzo is the collection of the most important revealed *termas* of Padmasambhava, Bimala Mitra (Indian contemporary) and Vairochana. The Nyingma School is one of the four major Tibetan schools in Buddhology. The other three translation schools are Kagyu, Sakya and Gelug. The Nyingma is the school of ancient translations of Buddhist scriptures from Sanskrit to Tibetan.

It is worth the place to mention here that the Yogini Tantras which are reflected in *Hevajra*, *Samvarodaya*, *Mahāmudrātilaka*, *Vajrakilāya*, *Buddhakapāla* and *Kālachakra* tantras and the Kagyu school translations of *Chakrasamvara* and the Gelug school translations of *Chakrasamvara* and Kālachakra around 8th century in Tibet may have their theistic practice rooted in Indian Tantra system and more so, in the-then Odisha as would appear from the establishment of two splendid 64-Yogini *Pithas* in Odisha, one in Ranipur-Jharial of the undivided Balangir district (Kosalāi-Urgyān) as mentioned by Dr. Ramprasad Mishra in his article 'Impact of, Ādi-Yogini Pitha Ranipur Jharial on Indian Culture' (included in *Cultural Legacy of Western Odishā*, Balangir, 2010) and the other, in Hirāpura, on the outskirt of the State Capital, Bhubaneswar. These two circular and hypaethral Yogini temples are dated to have existed before the 7th c. A.D.

These Yoginis are not fully identified. Some of them are wrathful, naked Dakinis and their symbolism may be explained in Buddhist Yogini or Vajrayogini or Prajñā tantrik texts. Ranipur-Jharial, it is said, was a Buddhist site, inhabited by Buddhist monks for a few decades in the 8th century. Some of the magic diagrams, in the shape of snake and rope designs & mandalas are still found on the elevated plateau which the author found in 1971 in the company of Prof. Henry Stietencron, a German Indologist.

As such, the Tantrik legacy of Odisha, both Sāktik and Buddhist, might have influenced Indrabhuti and Padmasambhava. Strangely, more than 10 images of Yogini are missing from the 64-Yogini temple of Ranipur-Jharial and similarly, a few are missing from the 64-panel at Hirapur. Could it be the fact, that the missing images were Vajrayoginis or Dākinis which were not acceptable later to the Hindu Saktas? However, in Tibetan tantric practice, Yoginis and Dākinis still belong to a sub-sect of Mahāyāna or the Adamantine Vehicle. Āchārya Padmasambhava, a neo-Buddhist Tantrik Missionary from Odisha could successfully implant the Hindu tantrik inheritance in Tibetan Buddhism and rose to a legendary height of becoming the second Buddha among his adherents.

Padmasambhava or Guru Rinpoche's revisit (spiritual presence) almost after twelve centuries to the land of his birth (Odisha) is, indeed, a historic event. His Holiness the 14th Dalai Lama (Jetsun Jamphel Ngawang Lobsang Yeshe Tenzin Gyatso), Nobel Laureate and head monk of Gelugpa lineage of Tibetan Buddhism, took all pains to inaugurate the Padmasambhava Mahavihār, described as South Asia's biggest monastery at Chandragiri in Odisha's Gajapati district on 12th January, 2010 in the company of His Eminence Namkha Drimed Rinpoche in the presence of 2500 guests from across the world. All national dailies covered this historic event. In the Outlook India.com the following lines ran as – "The monastery, named after Achārya Padmasambhava who was born in Odisha and believed to have spread Buddhism to Tibet in the 7th century, is an architectural marvel and a dream project of Tibetans in exile settled in Odisha. Architects from Tibet, Nepal and Bhutan besides local masons took over six years to build it." This Padmasambhava Mahavihār, formerly known as Rigon Thupten Mindrolling alias Namkha Drimed Rinpoche's monastery was built sometime three and a half decade back. On many occasions Namkha Drimed Rinpoche has said, "Odisha is a major tantric site in India as well as the site where the *Kālachakra tantra* was first taught by the Buddha to King Indrabhuti, the first Dharmaraja of Shambhala."

The establishment of Padmasambhava Mahavihār in Odisha recalls the hallowed reminiscence of Prince Padmasambhava, (son of King Indrabhuti of Sambal, the nephew of Lakshmikarā, the proclaimer of Sahaja Yāna), the Buddha-Incarnate or the Second Buddha or Guru Rinpoche – the Precious Guru.

Indebtedness:

1. Hans Kung, *Christianity and the World Religions*, Collins, 1986.
2. Kar Karunakar, *Ascharya Charyāchaya* (Odia), Odisha Sahitya Akademi, 1969.
3. Moharana Surendra Kumar, *Charyāgiti* (Odia), Cuttack, 2012. *Tantric Buddhism*, New Delhi, 2001.
4. Mishra Antaryami (Pandit), 'Baudha Tantrara Unmesa and Vikāsha' (Odiya), *Konark*, Odisha Sahitya Akademi, 2011.
5. M. M. Haraprasad Shastri, *Bouddha Gāna O' Dohā* (Bengali), Bangiya Sahitya Parishad, 4th Edn, 1388 Sal.
6. Mohanty Bimalendu, *Glimpses of Buddhist Legacy*, Kolkata, 2006.
7. Panda Bhagaban, 'Buddhist Tantra Works of Orissa' in *Studies in Buddhism*, Bhubaneswar, 1995.
8. Sahu N. K., *Buddhism in Orissa*, Utkal University, 1958.
9. S. B. Dasgupta, *An Introduction to Tantric Buddhism*, University of Calcutta, 1974.

* *Prof. Rajkishor Mishra is a former Profesor of English & a prominent research scholar of religious studies.*



Formative Years of Padmasambhava

* Dr. Jasobanta Narayan Dhar

Buddhism is present in Odisha's socio-religious practices from the 6th century B.C. For instance, Buddha & Jagannath symbiosis, MARICHI, KURUKULLA/ Bhattarika worship in Odisha & place names like Boudha/suffixes like Bihar & Bira and surnames like MAHANA, TUNGA, BHUTTIA, BHATTA, Bhadra, Bara, Sarana, etc. are derived from most of our Buddhist naming pattern & words like Mahanama, Tunga, Brutti, Bhatta,, Shramana, Bhadra of good olden days. Many places of worship and idols are subsequently over-powered by the Aryan's and tribals. They made these idols their folk gods or goddesses and started worshiping them in their own style, even blood shedding sacrifices were frequently done before these divine figures originally meant to propagate non-violence. The Aryan and Dravidian culture some how changed the places of worship according to their own pantheons. Most of the places of worship were earlier either Buddhist or Jaina places of importance.

After Emperor Ashoka embraced Buddhism in the year 261 B.C. Buddhism became State religion and continued as such till 7th century A.D. Odisha was the birth place of Mahayana and Tantrayana. The history of Sambalaka and its king Indrabhuti throw ample light on the Buddhist practice in Odisha. History reveals that in the 7th century A.D. three important rulers of different regions of Uddiyan were great devotees of Lord Buddha. They are Indrabhuti, Subhakara Dev and Jalendra. Laxmikara, a great lady preacher of Buddhism, sister of Indrabhuti, was married to Jalendra, the prince of Sonepur. The Royal families of Sambalak and Sonepur were also related to another king Shastradhara of Jahor (Keonjhar). One of the famous gurus Ananga Vajra was the mentor of Indrabhuti and Laxmikara. Indrabhuti, the great preacher of Vajra Yana has written 23 books, namely (1) Srichakra Sambhar Tantraraj Samuchaya Naamabruti, (2) Sri Chakra Sambhar Stotra, (3) Chakra Sambhar Nada Sangeeta, (4) Siddhi Chakra Yogini Sadhan, (5) Vajrayogini Mantratattwa Swadhisthhan Nirdesha, (6) Shukla Vajra Yogini Sadhana, (7) Dakshina Chakrapanjara Mahamantra, (8) Kulika Mahatatwa Nirnaya, (9) Sri Samputa Tilaka Nama Yogini, (10) Sri Ananda Pushpamala, (11) Sri Tattwamrutopadesha, (12) Mahamaya Sadhana, (13) Sri Sarbauddha Samayoga Namatantra Panjika, (14) Sri Sarbauddha Samayoga, (15) Sarbauddha Samayoga Ganabrutti, (16) Bajrasattwapayika, (17) Sri Sarbauddha Samayoga Dakini Jalasambra Mahatantra Raja, (18) Sahajasiddhi, (19) Tatwastaka Drusti, (20) Ratnachakra Abhishekopadesha, (21) Aryamanjushreenama Sangeetabruti, (22) Kurukullasadhana, (23) Gyanasiddhi. He, in the book Gyanasiddhi, had

mentioned the name of Lord Jagannath, equating him with Buddha. His Guru, Anangavajra had also authored several books on Buddhism, especially Mahayana Vajrauana and mentioned the names of Lord Jagannath and king Subhakara, the Bhouma king. Names of the books were, (1) He Vajra Sadhana, (2) He Vajrasadhanaopayeka, (3) Homakarmakrama, (4) Bisha Nirbahanbhabana Krama, (5) Prajnopayabinischayasiddhi.

Laxmikara similarly preached a version of Vajrayana, known as Sahajayana and wrote her theory in several books.

In this scholastic surrounding Padmasambhava was born to king Indrabhuti of Sambalaka (some say was found by king Indrabhuti). From child hood he was observing penance, initiating invocation of Buddhism and showing deep interest in occult practiced. He was married to 'Mandaraba' daughter of the king of Jahor (Kendujhar). She was the daughter of Sastradhara, the ruler of Jahor and sister of Santa Rakshita alias Santei Bhanja, alias Achala Sen alias Bhusuku Rout.

From history it was known that Santa Rakshita was a great scholar. He worked as a Professor in Nalanda University. He was a brilliant orator too. He was fielded to counter Adi Shankar on his onslaught against Buddhism. From 3rd Century B.C. Buddhist scholars were visiting foreign countries. Santa Rakshita, keeping with the tradition visited Tibet. He was one of the great exponents of Mahayana Pantheon. Subsequently he requested his brother-in-law Padmasambhava to visit Tibet. Mr. C. I. Beckwith in his book *History of Tibet* had mentioned that king Trisong Detsen (755 A.D.-797 A.D.) established Mahayan Buddhism as official religion and invited several Buddhist scholars to his court. Padmasambhava also went to Tibet on his invitation. He established the Nyingma School. Santa Rakshita and Guru Padmasambhava established a number of monasteries. The first such monastery was Samaye Gompa.

In his book *The Bhaumakaras of Odisha* Dr. Umakanta Subudhi has mentioned about Padmasambhava, the son of Indrabhuti, who had visited Tibet. Dr. Subudhi quoting Epigraphica Indica Vol.XXIX has written that "XX emperor Te-tsong of China received in 795 A.D. an autographed Buddhist manuscript, named Gandavyuha, from Sivakar Deva I Unmatta Simha of Bhauma Kar dynasty. XXXX. The aforesaid manuscript was carried by a Buddhist monk, named Pragnya who was instructed to translated it." (Page-119, The Bhaumakaras of Orissa)

That Santa Rakshita and Padmasambhava went to Tibet on the invitation of king Tresorn Detsen in the year 797 A.D. has been corroborated by Lama Taranath and other scholars.

Both Vikramsila and Nalanda were famous Buddhist University with special interest in Mahayana. These places were seat of Mahayana Buddhism from where several sub-sects of Buddhism spread far and wide. Odisha's contribution for spread of Buddhism started from the Ashokan Era when his son Mahendra and daughter Sanghamitra went to Simhala (SriLanka) from a port of Odisha. Similarly almost one thousand year after Santa Rakshita, Padmasambhava and Mandarava of Johar (Keonjhar) travelled to the Himalayan kingdom Tibet to spread Mahayana and Vajrayana Buddhism in Northern Asia. Odisha was continuously playing an important role for spreading Buddhism throughout the world.

Buddhism was known in Tibet from 1st century A.D. but was not enjoying royal patronage as it was getting in different parts of India. The Tantrik lineages Buddhism was present in royal houses of Bihar, Odisha and Bengal region. According to religious text main four Buddhist Vajrayana centers were (i) Oddiyana, (2) Purnagiri, (3) Kamakshya, (4) Sirihatta and all these centers were located in Eastern India. In one of the articles in IHQ (Vol.XI, p.142-144) Evans Want Je had written (in his Tibetan Yoga and secret doctrine) that Yogini Tantra was propagated in Tibet by Padmasambhava of Oddiyana. He had practiced this Yogini Tantra with his eight Sadhana Sangini including Mandarava and dakini Yeshe Tsogyal. All these facts indicated Odisha as Oddiyana and Padmasambhava as the prince of Sambalaka in the then Odisha. Historian Mr. Waddle and some other scholars unfortunately had misgivings regarding the location of Johar, Sambalaka and Uddiyana.

According to Tibetan tradition a Tibetan king Sangtsan Gampo married the Nepalese princes Bhrikruti in second half of 8th century. Princes Bhrikruti was Buddhist by faith. She had adored Guru Padmasambhava. Tibetan Buddhism had spread to Nepal, Bhutan, Arunachalpradesh, Ladakh, Sikkim, Himachalpradesh and other parts of the Himalayan territory. It is the state religion of Bhutan, It is also practised in Mongolia and parts of Russia (Kalmykia, Buryatia and Tuva) and Northeast China.

References:

1. *Acharya Charyachaya* – Dr. Karunakar Kar.
2. *Odia Jatira Itihasa* – Dr. N. K. Sahu.
3. *The Bhoumakaras of Orissa* – Dr. Umakanta Subudhi.
4. *Odia Sahitya Re Bibhinna Dharma Dhara* – Dr. Fakir Das.
5. History of Tibet – Ed. By Alexander Macky.

6. History of Tibet – by C. I. Beekwith.
7. Bolangir Dist. Gazeteer, Govt. of Odisha.
8. Kalahandi Dist. Gazeteer, Govt. of Odisha.
9. Kharvela by Dr. N. K. Sahu.
10. Folk Love of Odisha by Dr. K. B. Dash and Dr. L. K. Mohapatra.
11. Artaballava Memorial Lecture by Dr. Suniti Kumar Chatterji.
12. Odishara Sthhana Nama : Eka Bhasatatwika and Sanskrutika Adhyayan by Dr. Jasobanta Narayan Dhar.
13. Gazzeteer : Puri by L. S. S. O'Mally.

Journals:

1. IHQ.
2. OHRJ
3. Epigraphica Indica.
4. Chinese equivalent of Indian Place name.
5. The Jhankar, October, 1997.
6. Pourusha, May, 2010.

* *Dr. Jasobanta Narayan Dhar is Assistant Director, All India Radio, Cuttack.*



Tibetan Settlements in India

Dr. Sourendra Kumar Mahapatra

His Holiness 14th Dalailama, Tenzin Gyatso fled from Tibet along with his followers on 10th March, 1959 to India. He along with eighty thousands of his followers came to India were granted asylum by Govt. of India. But the flow of Tibetan refugees continues it is estimated that the total number has reached 1,30,000 by the year 1994. Apart from India there are 15,000 Tibetan refugees in Nepal, 1,457 in Bhutan and 4,634 in Switzerland. Pandit Jawaharlal Nehru, the Prime Minister of India, since 1959 had agreed to provide all assistance to Tibetan refugees to settle in India until they return to their own country.

The Tibetan diaspora runs a Govt. in exile at Dharamsala of Himachal Pradesh under the leadership of His Holiness 14th Dalai Lama, Tenzin Gyatso. The Govt. in exile co-ordinates the political activities, administers and looks after the interest of Tibetans in India, Nepal and Bhutan. Quite a number of Tibetans have settled in Mcleodganj of upper Dharamsala, where they have built monasteries, temples and schools. This place is known as 'little Lhasa' or Dhasha. A word combining Dharamsala and Lhasa it has becoming an important tourist destination with many Hotels and restaurants.

His Holiness Dalai Lama has been moving in different parts of the World and addressing the people regarding the miserable condition of the Tibetans who are residing in their motherland and suffering the oppression and torture by the Chinese Govt. In at least 40 countries of the World great support has been observed towards the Tibetan cause. 14th Dalai Lama has been awarded Noble Prize in 1989 for peace.

Buddhists of different countries who are visiting India from time to time are desirous to know about the conditions of Tibetans, who have fled their country and living in different parts of India. The information given below about their places of stay will be of some help to the visiting foreigners.

Department of Home Affairs, Govt. of India has established 58 Tibetan settlements in India, Nepal and Bhutan. Out of these, 39 major and minor settlements in India, 12 in Nepal and 7 in Bhutan are settled.

Presently 9 States in India Tibetan refugees have settled. Name of the States and places where they made their settlement are given hereunder. It is important to note that wherever they are staying they have built up places of worship in honour

of Guru Padmasambhava and propagating his teachings for the benefit of the members of their own community and others.

Himachal Pradesh

At Dharamsala of Himachal Pradesh His Holiness Dalai Lama has established Govt. in exile. Tibetans continue to immigrate into Dharamsala. In the year 1967 Tibetan welfare office was established to look after the socio-economic welfare of the Tibetan refugees in and around of Dharamsala. The office is located at Mcleodganj in Dharamsala of Tangra district of Himachal Pradesh. It is about 8 kms from the main town of Dharamsala. The present population of Mcleodganj is 10,470.

At Shimla of Himachal Pradesh in 1960 groups of Tibetan refugees settled and started a handicraft center which is located at Panthagati of Kasumpti. The present population of the place is 1,693.

Karnataka

In Karnataka State (earlier called Mysore State) in the year 1960 Govt. allotted 3,000 acres of land in Bylakupe in Mysore district for settlement of Tibetan refugees, which is well known as Lungsung Samdupling. In Mysore district at Kushalnagar there is a University founded by Tibetans, which is known as Seraje University. Nearly 10,000 students are studying in that University. Three more settlement was created subsequently namely (i) Rabgayling, (ii) Dhondenling and (iii) Deoguling.

Arunachal Pradesh

Tenzingang Tibetan Settlement was established in 1972 initially to rehabilitate 34 Tibetan refugees. It is situated in the West Kameng district of Arunachal Pradesh. Tenzingang is situated in a hilly area surrounded by snow Plate Mountains of Himalayan ranges with thick rainforest. Presently 922 families are residing in Tenzingang and 795 families are residing in Bomdila. The nearest Railway station is Guwahati. Foreigners are required to obtain a 'inner line permit' to visit Tenzingang.

West Bengal

In 1959, Mr. Gyalo Thondup started a center at Darjeeling and registered it as a charitable organization under the act of the Govt. of India. Presently the center is home for 130 Tibetan families. This self help center is located at hill side Lebong in Darjeeling district of West Bengal.

Uttarakhand

In Uttarakhand State Dekyiling Tibetan settlement, Sahastradhara in Dehradun district of Uttarakhand has been established since 1981. 30.66 acres of land were allotted by Govt. of India for 720 settlers. The present population is 1,987.

Odisha

The Tibetan settlement was set up in Chandragiri of Gajapati district of Odisha in 1963. In Phase-I the Tibetan refugees who were working in labour camps in Chamba, Dalhousie and Bomdila came and settle at Chandragiri. In Phase-II in between 1964-67 Tibetan refugees from all over India came to settle down at Chandragiri. The settlement is known as Phuntsokling Tibetan Settlement. Presently there are about 4,000 Tibetans residing in the Phuntsokling Tibetan Refugees Settlement.

His Holiness Dalai Lama inaugurated Buddhist monastery 'Padmasambhava Mahavihara' on 12th January 2010. It has been built on 10 acres area at the cost of Rs.8 crores. It took almost 10 years to complete this four storied Mahavihara complex which has a massive prayer hall.

Maharashtra

In Bhandara of Maharashtra State Tibetan refugees were settled in 1972. This is the only Tibetan settlement in the Maharashtra State. Presently 976 Tibetans are staying at Bhandara.

Chattisgarh

In 1962, at Mainpat of Chattisgarh 1,400 Tibetan refugees were settled. Mainpat is situated in Surguja district of Chattisgarh. The nearest town from Mainpat is Ambikapur which is 50 kms away from it. The present population of Mainpat settlement is 1,825.

Jammu & Kashmir

In 1969, 617 Tibetan refugees were settled at Ladakh in the State of Jammu & Kashmir. Initial population at Leh was 928. The present population is 5,584. This settlement is known as Sonamling Tibetan Settlement. Sonamling Tibetan settlement consists of 11 scattered villages. Each settlement is identified on the basis of numerical. The Camps No-3 is the Capital of the settlement as all the functions are held in this camp.

* *Dr. Sourendra Kumar Mohapatra is a Trustee of Maha Bodhi Society of India.*



Guru Padmasambhava and his mystical Buddhism in the Himalayan Lands of Nepal, Sikkim and Bhutan

Prabir Kumar Pattanaik

The early history of Buddhism in Tibet is surrounded in elaborate legends. The missionaries sent by King Ashoka might have touched the Tibetan borders, but it is more than a hundred years later that there is legending account of the establishment of Buddhist temple on the Tibetan side of the mountain range. This legend of miraculous descent of four caskets containing Buddhist treasures, in the 4th century A.D. might be suggestive of Tibet's contact with Buddhist mission. Definite evidence of introduction of Buddhism in Tibet is the 7th century AD in the time of king Srong-btsan-Gam-po, who married a Chinese princess in 641 AD. She brought with her Buddhist statues and books and, some priests and, thus, established a firm footing for Buddhism in Tibet. The Nepalese princess (daughter of King Ansuvarman), the King's second wife, was instrumental in introducing the occult worship of Buddhico-Hindu goddess Tara. This event no doubt laid the foundation of Buddhism and civilization associated with it in Tibet.

Although king Sron-btsan-Gam-po tried his best to spread Buddhist principles by adopting and propagating the ten virtues, Buddhism could not flourish in Tibet in his own life time because of the stout opposition by the then still powerful Bon-religion. The king however, built a few monasteries. Even the eleven storied. Potala palace, had been begun by that king.

Buddhism was, in the reign of king Khri-sron-Ide-btsan (755-797) declared to be the state religion. Soon thereafter the king sent for the learned Bhikshu Santarakshita of the Nalanda University. Santarakshita's doctrine and preaching failed to attract and reach the common mass as this Tibetan people were still attached to the superstitious beliefs of the Bon religion, a bitter enemy of Buddhism. In order to keep peace in the country and save the life of the Indian monk, the king advised him to leave Tibet. The great Bhikshu knew and was familiar with Guru Padmasambhava, a renowned exponent of the Tantric School of Buddhism. So, he suggested to the Tibetan king to invite that Guru to defeat the Bon sorcers, which the king gladly accepted.

On his return, Acharya Santarakshita arrived in Nepal. It was co-incidence that Guru Padmasambhava happened to be there also in his missionary work of propagating the Tantric Buddhism in Nepal. On the Tibetan king's invitation (the messengers of the king accompanied with Acharya Santarakshita) the Guru

accepted the call to visit Tibet. On his way (to Tibet) the twelve guardian goddesses at first made an attempt to harm him, but he subdued them. In Tibet Guru Padmasambhava succeeded in defeating the Bons, and also had driven out the demons, but he was wise enough to adopt whatever was good in Bon religion. After the successful work of the Guru, Acharya Santarakshita returned to Tibet for completing his incomplete work. The Guru Padmasambhava alongwith the Acharya completed the royal monastery at Sam-ye and established therein the first community of Tibetan Buddhist Lamas, in the year 749 AD. After residing in Tibet for about 50 years (though it is probably he only remained a few years), and founding Lamaism securely, the Guru Padmasambhava in 802 AD left for religious activities in "other lands" and his departure from Tibet was as miraculous in character as his life.

In Nepal

Nepal occupies a unique position among Buddhist countries of the world. Gautam Buddha was born at Lumbini, in present day Nepal in 544 BC. In the 3rd century B.C., Asoka's visit to Lumbini and erection of an inscribed pillar to commemorate the sacred birth place of the Buddha, is an important landmark in the history of Buddhism. Thereafter, his daughter, Carumati, is said to have married a Nepalese nobleman, and built several stupas and monasteries in Nepal, of which there are still remnants. In the early centuries of the Christian era, there was wide prevalence of the mosastic life of the Mula-Sarvastivada school of Buddhism in Nepal.

Nepal seems to have attained real prominence as a strong supporter of propagator of Buddhist faith from the days of king Ansuvarman in the 7th century AD. For centuries Nepal has served as a cultural link between the region lying on both sides of the mid-Himalayan range.

It is only in Nepal that the Indian Mahayana, representing on the whole the Madhyamaka – Mantrayana synthesis and of the Tibetan Buddhism, has continued to the present day. Yet the Buddhists of Nepal came more and more to look towards Tibet, the stronghold of Buddhism for strength and guidance. Gradually they neglected their Indian texts and sent their students to Tibet for training. The Dhyani-Boddhisattvas may be or may be not in company with their Dakinis in the typical yab-yum attitude as well as Dhyani-Buddhas who in that case are represented like Boddhisattavas are called 'Crowned Buddhas", especially popular in Nepal. In Nepal, during Lamaistic rituals, in place of officiating Lamas there are Vajracharyas i.e. Vajrayana secular priests. Lama is a

Tibetan word meaning the "Super One". It was restricted to the head of monastery and still is strictly applicable only to abbots and the highest monks.

In Sikkim

It is believed in Sikkim that Guru Rimbochhe (Padmasambhava) visited Sikkim on his way to Tibet and its western border lands. Lamaism or Tibetan Buddhism is the state religion of Sikkim and professed by the majority of the people. The Lamas and laity of Sikkim and Tibet implicitly believe that Guru Padmasambhava, the founder of Lamaism, visited Sikkim during his journey to Tibet and its western border lands. He is said to have personally consecrated every sacred spots in Sikkim. As per the Sikhimite Lamas their lord Guru Padmasambhava entered the country by the "Lordly pass" ***Jo-La*** and returned to Tibet by way of ***Je-Lap*** pass.

There is no systematic account either of the introduction of Lamaism in Sikkim or its origin in Tibet and their contents are largely mixed with myth and legend. But by critical study it is possible to get a residue which may be treated as historical.

Lamaism was founded by the Great Padmasambhava (Pedma Junge), i.e., "The Lotus Born" usually called by the Tibetans Guru Rinpoche or "The Precious Guru". As advised by the Indian Buddhist monk Shantarakshita, Tibetan King invited Guru Padmasambhava to Tibet and the Guru arrived at Samye, by way of Kathmandu and Kyirong in Nepal in the year 747 AD. He built the monastery in 749 AD and established the first community of the Lamas.

Only two sects of Lamas exist in Sikkim, viz. the ***Nyingmapa*** and the ***Kargyupa***. The Nyingmapa or "the old school" represents the primitive and unreformed style of Lamaism. It is more largely tinged with the indigenous pre-Buddhist religious practices. In Sikkim there are three sub-sects of Nyingmapa, viz. – the Latsunpa, the Kartokpa, and the Nga dakpa.

By the Nyingmapa, the Great Guru Pema (Padmasambhava) is worshipped as a "second Buddha". He is worshipped under eight forms called Guru Tsen-gye or "the eight worshipful names of the Teacher":-

(1) Guru Padma Jungne, "Born of a Lotus"
(2) Guru Padmasambhava, "Savior by the Religious Doctrine"
(3) Guru Padma Gyelpa, "The king of the Three Collections of Scriptures"
(4) Guru Dorje Do-lo, "The Diamond comforter of all"
(5) Guru Nyima Od-zer, "The Enlightening Sun of Darkness"
(6) Guru Sakya Seng-ge, "The second Sakya – the Lion"

(7) Guru Seng-ge-da dok, "The propagator of the religion in the six worlds – the roaring lion's voice"
(8) Guru Lo-ten Chhog-se, "The Conveyor of Knowledge to all worlds"

In monastery, the Temple is the chief and most conspicuous building. Above the altars are placed three colossal gilt images in a sitting attitude, "The Three Rarest Ones" or trinity of the Lamas. These three images should be the ***Sakya Muni*** in the center, with ***Guru Rinpochhe*** (Padmasambhava) do the left and ***Che-resi*** to the right. Guru Rimbochhe usually sits in front of a screen of lotuses and wear his typical mitre-like hat shaped in the fashion of a lotus flower. He holds dorje (the thunderbolt of Indra) in his right hand and a human cup of blood in his left, and resting on his left shoulder is a trident decorated with human heads. He is almost always attended by his two ministering wives, viz., the Tibetan fairy ***Khando ye-she Tsho-gyal***, and the Indian ***Lha-cham Mandarawa***".

Most frequently in Nyingmapa temples the chief place is given to the Guru, and this is justified by his own statement that he was a second Buddha sent by Shakya Muni specifically to Tibet and Sikkim.

In Bhutan

In the middle of the eighth century AD the Indian saint Padmasambhava converted Bhutan to Buddhist faith. The chief rulers at that time were the Khiji-khar-thod of Khempalung, in Upper Pumthang and Naguchhi, king of Sindhu. The site of the latter's palace, Chagkhar Gome (the iron fort without doors), is still visible. Naguchhi, the second son of king Singhala of Sarakhya, founded the kingdom of Sindhu, while his sons extended his realm to Dorji-Tag and Hor in Tibet and as far as Sikkim. In the course of a war with Raja Nabudara, who lived in the plains of India, the eldest son was killed, and Naguchhi was consequently plunged into grief. It was at this juncture that the saint Padmasambhava arrived on the scene, and with the aid of the king's daughter, Menmo Jashi Kyeden, who passed the twenty-one marks of fairy beauty, restored the king to happiness and saved his soul. The struggle with the demons lasted for seven days and at the end of that week marks of the saint's body appeared in the solid rock.

The legend further goes on to say that the fir-tree growing beside the cave was the alpenstock of the saint, who made the stick to grow.

The rival of the king Nubudara was also converted to Buddhism by the saint, and peace was restored to the land, and a boundary pillar set up at Mna-tong. This Kingdom, however, lasted only another hundred years, and was destroyed by Tibetan hordes in the time of Lan-darma, the apostate king of Tibet, who reigned

about the years 861-900 AD. Some two centuries later Bhutan was occupied by the followers of king Tiral-chen.

The subsequent fate of Bhutan is wholly connected with the origin and the spread of the Dukpa sect, founded by Yeses Dorji at Ralung.

References

1) Risley. H.H. (2010), *The Gazetteer of Sikkim*, LPP, Delhi
2) White, J. Claude (2008R), *Sikkim & Bhutan*, LPP, Delhi
3) Das, Sarat Chandra (2001), *Journey to Lhasa and Central Tibet*, Paljor Publications, New Delhi
4) Waddell, L. Austine (1999 R), *The Buddhism of Tibet or Lamaism*, LPP, Delhi
5) Bapat, P.V. (2009R), 2500 *Years of Buddism*, Publications Division, New Delhi
6) Evans-Wentz, W.Y. (R), *The Tibetan Books of the Dead*, Pilgrims Publishing, Varanasi
7) Puri, B.N. (2007 R), *Buddism in Central Asia*, Motilal Banarasidass, Delhi
8) Roerich, George N. (2007 R), *The Blue Annals*, Motilal Banarasidass, Delhi
9) Anuraruddha, R.P. (1975), *An Introduction into Lamaism – The Mystical Buddhism of Tibet*, VVRI, Hoshiarpur
10) Tucci, Giuseppe (2011), *The Religions of Tibet*, New Age Books, New Delhi
11) Evans-Wentz, W.Y. (1999 R), *The Tibetan Book of Great Liberation*, Pilgrims Book House, Kathmandu, Nepal
12) Warder, A.K. (2008 R), *Indian Buddhism*, Motilal Banarasidass, Delhi

* *The writer is a development researcher worked several years for UN and international development agencies and now self-retired for studies on ancient and mediavel history, philosophy and literature.*



Ratnagiri Mahavihar

Ratnagiri and the nearby places like Dhauligiri, Udayagiri and Lalitgiri generaly known as Ratnagiri Buddhist Circuit are the ideal Buddhist tourism destinations because of the presence of numerous monasteries, stupas and chaityas.

Ratnagiri Buddhist Circuit is not only a religious place, but also a great place of learning for the Buddhism of Tantric commune, known as Vajrayana.





Udayagiri Stupa

The entire area is found located at the foothills of a large hill that acts as an imposing backdrop. The archaeological remains at Udayagiri consist of a brick stupa, two brick monasteries (one excavated and the other still unexcavated), a beautiful stepped stone well with inscriptions on it, and rock-cut sculptures at the top of the hill behind.

Lalitgiri

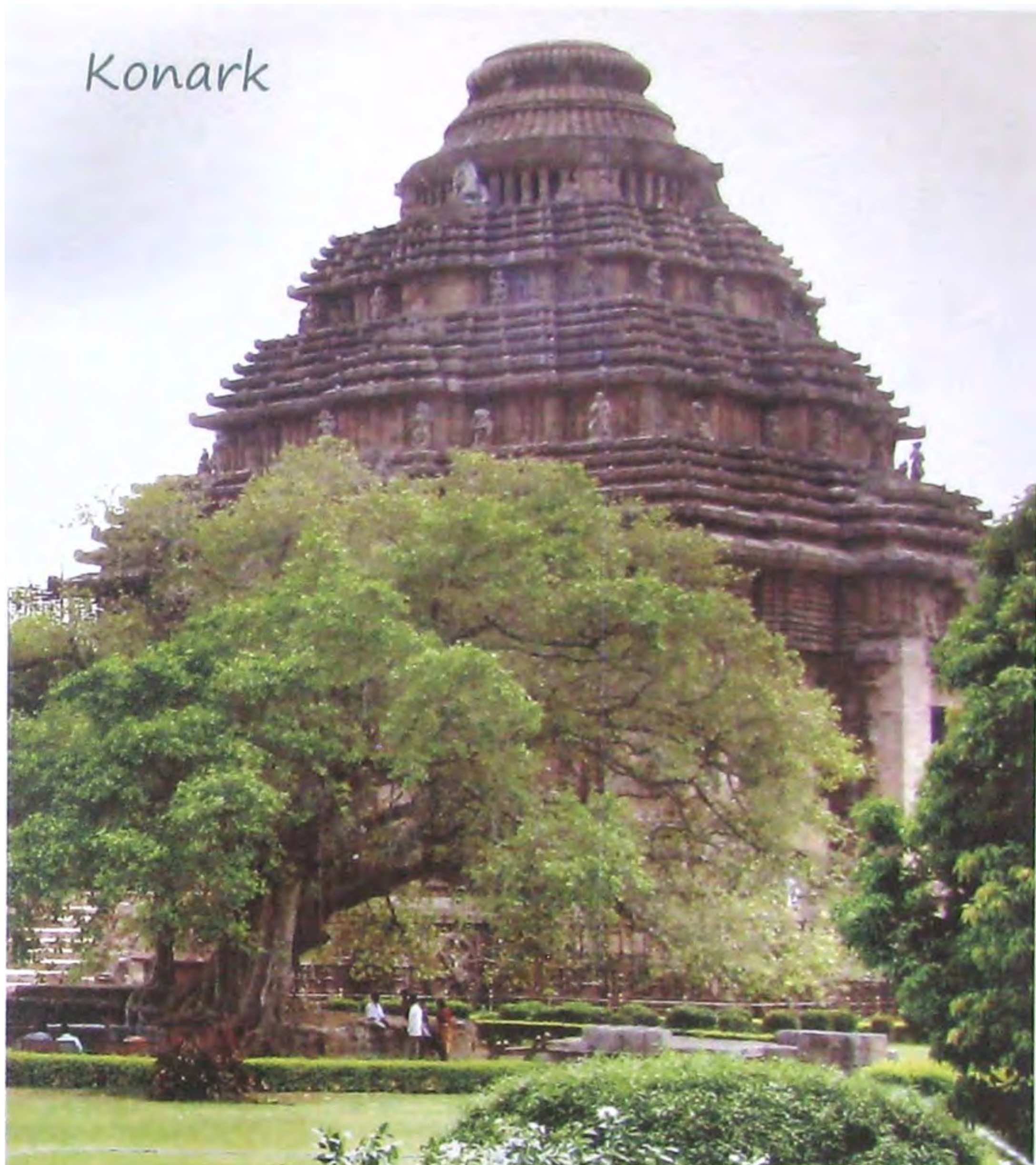
Excavation work carried out here have brought to surface the ruins of a wonderful brick monastery with beautiful carvings, a temple with bow shaped arches, four monasteries and a huge stupa. The Buddhist treasures unearthed from here also include a large number of gold and silver articles, a stone container, earthen pot and traces of Kushana dynasty and Brahmi script. A massive image of the Buddha is a unique find, the image has pursed lips, long ears and wide forehead.



Langudi



Just round the corner of Ratnagiri, Udayagiri and Lalitgiri stands Langudi hill on the right bank of river Kelua. The discovery of two inscribed images of Ashoka the great is unique. No image of Ashoka as ever been discovered except here. The discovery of the cluster of rock-cut votive stupas, two unique Buddha images and Panchdhyani Buddha with their female counterparts are indicative of the fact that Langudi was a great centre of Buddhism.



The Sun temple at Konark, a poetry in stone and a World Heritage Monument, is often described as the grandest achievement of the Eastern School of architecture. This 13th Century AD architectural marvel in stone designed as a chariot of the Sun God with 12 giant wheels fixed on either side, whirled by seven horse is the translation of a Rig Vedic allegory in stone. It was built by King Narasingha Deva I of the Ganga Dynasty of Odisha in 1250 A.D., after his victory over the Sultan of Bengal, Izzudin Tughan Tughran Khan (1238 - 64 A.D.)



Dhauli is situated at the distance of 10 kilometers from Bhubaneswar. This is the place where Great Kalinga War was fought between Emperor Ashoka and people of Kalinga in 261 B.C. Emperor Ashoka embraced Buddhism at this place. Most Ven. Nichidastu Fujii, Founder-President of Nipponzan Myohoji, established the peace pagoda which was inaugurated in 18^{th} November, 1972.

Rockcut Elephant

Rock-cut Elephant adjacent to Ashokan Rock edict at Dhauli Hills.
This is the earliest example of Rock-cut sculpture in the World.

64 Yogini Temples



64 Yogini Temple at Ranipur Jharial



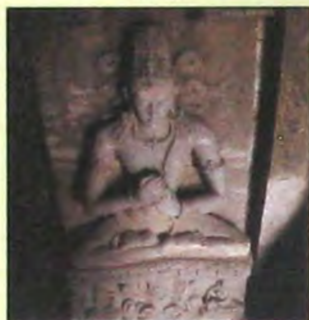
64 Yogini - Hirapur


Upperr part of Heruka


Amoghapasa Lokesvara
Ratnagiri


Astamahabhaya Tara
Ratnagiri


Buddha Vairocana surrounded by
four Bodhisattavas_Ratnagiri (2)


Udaygiri Vairocana
(monastery 1)


Buddha Vairocana surrounded by
four Bodhisattavas_Ratnagiri


Krsna Yamari
Ratnagiri (2)


Tara


Khasarpana Lokesvara


Prajnaparamita, Mandalpur


UDAYAGIRI MAHASTUPA
VAIROCANA


Terrocotta Plaques of Buddha
Ratnagiri


Buddha

About the Author



Dr. Bimalendu Mohanty, after completing his M.A. (History) from Ravenshaw College, Cuttack, obtained the Degree of M.Ed. from Missourie University (U.S.A.) and Ph.D. Degree from Ranchi University. Joined as Lecturer in Stewarts Science College, Cuttack, then served as Youth Welfare Officer, Utkal University, as whole time N.C.C. Officer in Major's rank in the Ministry of Defence and then took up assignment of Dean, Students Welfare, Odisha University of Agriculture and Technology, Bhubaneswar. He was associated as Member, Academic Council of that University and also as Member of Senate and Syndicate of the Utkal University for many years. He also served, in the inter-regnum, as Deputy Programme Adviser, N.S.S., Ministry of Education and Culture, Govt. of India, and Registrar, Xavier Institute of Management, Bhubaneswar. He then served under Government of Odisha as Director, Sports and Youth Services and Director, Culture – both in the rank of Additional Secretary and then Director, State Resource Centre for Adult Education, Bhubaneswar, and Officer on Special Duty, Culture Department, Govt. of Odisha to set up a Culture University, before he was elevated to the office of the Vice-Chancellor, Utkal University of Culture at Bhubaneswar.

Fourteen Odia books have been published under his authorship. He also authored eight books in English. Five books of his relating to Buddhism have gained popularity among the readers. The books are (i) Glimpses of Buddhist Legacy in Orissa (English), (ii) Buddhist Heritage- from Kalinga to Sri Lanka (English), (iii) Odishare Bauddha Dharma 'O' Bauddha Kirti (Odia), (iv) Kana Sikhaile Buddha (Odia), (v) Anagarika Dharmapala (Odia). He also contributed a number of articles published in journals and newspapers of national level and state level importance. He is actively associated with many social services, cultural and sports organizations.



Kalinga Institute of Industrial Technology (KIIT)
Bhubaneswar


ISBN 81-903813-6-9